

much so that the former is identified with the latter without saying it in so many words.¹ Coming back to their mutual distinctions we find the Siddhānta advocating the use of matted hair and sacred ashes etc., and the Kula prohibiting the same, while the Krama is not the least concerned with it.² For it that alone is adorable which is nearer to consciousness and all the rest is superfluous.³ Likewise, the Siddhānta advocates the practice of a certain vow (vrata) and deity etc., and the Kula forbids the same, while the Krama keeps neutral.⁴ Similarly the Siddhānta enjoins the use of Kṣetra, Pīṭha etc. in order to obviate impending evils and ills and the Kula prohibits it, whereas the Krama feels completely unattached to either.⁵ This stand is applicable to generally all the doctrinal and

1. इह पुनः परमाद्वयस्यै त्रिकदर्शने तद्विधिता तन्निषेधे वा न किंचित्-
त्रययोजनम् । T.A.V, III, p.286
Also op., M.M.P., p.96
2. सिद्धान्ते बहुकौशेधार्थं जटामल्मादिविहितम् । ...
कौले कुलदर्शने पुनरस्य जटामल्मादेः त्यागो निषेधो विहितः । ...
... इह पुनः सावात्म्याच्च तद्विधिप्रतिषेधे न भवतः ।

T.A.V., III, pp.287-289

3. T.A.4.273
4. मन्त्रार्थो नियतो वाच्यदेवतादिः, तन्निषेधः अर्थाच्च कौले । ...
इह पुनस्तस्या न विधिनिषेधो वा । Ibid. p.290.
5. दोषपीठोपपीठेषु प्रवेशो विज्जशान्तये ।
मन्त्राधारतश्च तत्साधायोपदिश्यते ॥ T.A.4.259-60

Jayaratha adds अन्यत्र चात्र निषेधः कृतः, इह
पुनरेतदुभयमपि नास्ति इति प्रागेवोक्तम् ।

T.A.V, III, p.291.

practical technicalities.¹ For want of space it would not be feasible to dilate upon each of them individually. But all these are treated with complete indifference because they are foreign to the intent and spirit of transcendental approach. This tells on Abhinava's apathy in discussing *Pīṭha* and other extremely esoteric aspects² which formed the chief subject-matter of later Krama system. Due notice has been taken wherever such changes, deviations, innovations and improvements have taken place and the factors that might possibly be held responsible for them.

It, therefore, follows that one has to give himself completely to the thought of the Ultimate which, by nature, is pure awareness. The only criterion for clinging to an approach or *Upāya* lies in its comparative efficacy in occasioning the salvation. The Krama system has no dogmatic stand as to the problems of the approach to reality that this or that method is the only way to attain reality. If it speaks of certain methods such as *Hathapāka* etc., it is only because that they happen to be the nearest to truth

1. Vide T.A. 4.261-269.

2. स्वं दोषप्रवेशादिताननियमान्ततः ॥

नास्मिन्विधीयते तद्वि वादानौपयिकं शिवे ।

न तस्य च निषेधो यन्न तत्तत्त्वस्य खण्डनम् ॥

in its view. But if one can reach truth otherwise, the Krama would be the last to object to.¹ It is because it believes in the perfect harmony as characterising the things through and through.² Self-awareness or self-recognition is the only means to realize the truth and hence it ridicules the employment of any extrinsic technique as other systems are usually ~~xx~~ prone to do.³

11-G. THE RISE OF THE CYCLE OF AWARENESS (SAMVICCAKRODAYA)

The rise of the cycle of Awareness (Samviccakrodaya), as it has been styled, is the last cardinal tenet of Sāktopāya. The whole krama metaphysics and mysticism are an episode of our progression from the determinate ideality to the indeterminate one and getting entrenched there. The particular ideality, i.e., Sattarka through which we realize the self-identification is the Yoga of the Krama ideology.

1. तेन विषयासंगेऽपि कदाचिद परतत्त्वानुप्रवेशो भवेत् । क्वचिदित्यनेन च
सन्निकृष्टत्वमसन्निकृष्टत्वं च उपायानां न प्रतिनियतम् इति प्रकाशितम् ।

T.A.V., III, p.303

2. समता सर्वदेवानामोवल्लीमन्त्रवर्णयोः ।
आगमानां च गतीनां च सर्वं शिवमयं यतः ।

Quoted from the Trika-Sāsana, T.A.4.274-75.

3. आत्मज्ञानमेव शिवतत्त्वसाक्षात्कारे निमित्तम् - इत्यपिदध्ता नात्र
दर्शनान्तरत्वं व्यतिरिक्तोपायान्वेषणाध्यायसप्तध्वत्त्वम् ,
इत्यावेदितम् ।

T.A.V., III, p.305.

Attainment of the perfection consciousness is the final outcome. This perfection gets expression when the totality of the absolutic aspects shines simultaneously. Perfection, by definition, consists in its appearing as the cosmic manifold.¹ The Kāla-Saṅkarsini-- the dynamic reality, the subjective par excellence, the totality of the absolutic creativity, the pure awareness- all in one, in its twelvefold emergence assumes fourfold form in relation to each of the subject, object and means of knowledge. These fourfold forms account for the emanative, sustenent, dissolutive and name-defying phases of cosmic manifestation.² All these twelve stages are individually known as Kālikās, the principles of dynamicity (Kalana), and account for the successive or simultaneous Absolutic emergence due to its integral autonomy.³ In mystic language they constitute the cycle of powers or potencies (Śakti-cakra). One, who is able to appreciate their true nature as cosmic potentialities of

1. तद्द्वादशमहाशक्तिरश्मिचक्रेश्वरं विभुम् ।

मेयं पूरयते तेन च क्रमैक्यं प्रपद्यते ॥

तदेव सज्जिहीर्षते संहृत्यपूर्णतां नयेत् ।

T.V.D., 2.9, 11, 12.

2. T.A.4.122-179; also see T.S., pp. 28-29.

3. इति स्ता द्वादश भगवत्यः सविदः प्रमातृन् स्वं वापि उदिश्य
युगपत् क्रमेण भासमानाः चक्रेश्वरस्य स्वातन्त्र्यं पृष्णन्त्यः
श्रीकालीशब्दवाच्याः ।

T.S., p. 30; cp. Sp.N., p. 6.

the Divine, is all set for spontaneous freedom.¹ These Godly aspects have been called Anucakra-Devis (lit., the deities of the subsidiary cycle) too, because Sāmviccakra is reckoned to be the intermediate cycle. In such a case, the spiritually surcharged body is the chief cycle and the sense-divinities are subordinated to it. It simply means that they, during their perceptual activity, apprehend the true nature of the sensa and sensibilia as unfoldment of one's own being and thereby account for its enjoyment.² This is the role that the unfoldment or expansion of the cycle of powers (Sakticakra-Vikāsa) plays in bringing about self-recognition. In esoteric terms, this state has been styled as the Lord of the cycle (Cakreśvara). This is typically a Krama concept and has been endorsed by the Spanda system alike.³

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1. निः शेषशक्तिचक्रमाक्रममाक्रमिणी अतिक्रान्तक्रमाक्रममातिरिक्तारिक्ततदु-
मयात्मतयापि स्वातन्त्र्यशक्तिः काप्यस्ति । यया स्वमिनी मह्यु-
ल्लासात् प्रवृत्ति परप्रमादविश्रान्त्यन्तं श्रीमत्सृष्ट्यादिशक्तिचक्रस्फारणात्मा
क्रीडेयमादर्शिता । तस्यैतदाभासितस्य शक्तिचक्रस्य रहस्यान्मातनीत्या
यत्सन्धानं यथोचितक्रमविमर्शनं तस्मिन् सति परसर्वविदग्निसादभावो
भवतीत्यर्थः ।

S.S.Vi., p.21

According to Kṣemarāja, it is typically a Krama or
Sāktopāya phenomenon. Vide, Ibid, p.22.

2. निम्ननिजभोगाभोगप्रविकाससमयस्वरूपपरिमर्शः ।
क्रमशोऽनुवृद्धदेव्यः सविच्चक्रं हि मध्यमं यान्ति ॥
Quoted from the Yāmala, T.S., p.202.
3. Sp.K., 51; S.S.1.21.

12. MULTIPLICITY OF APPROACHES : A SPECIAL FEATURE

The Krama position vis-à-vis the purification of the determinate ideality or thought construction may be reiterated. The Krama system holds that there is a multiplicity and variety of purificatory processes. It is the reason why Abhinava proposes to undertake, at the very outset of the fourth Āhnika, a study of a host of the Sākta approaches.¹ As a matter of fact, behind their variety **there** lies a series of impelling factors such as Bhāvanā etc., owing to the quantum of divine grace and the qualification of the recipient.² The multiplexity of approaches to self-revelation is the most general feature of the Krama system. It would, therefore, be in the fitness of things to enquire into the nature of the few prominent among them.

12-A. THE DISCOVERY OF ONE'S POTENCIES AS A MEANS TO SELF-DISCOVERY

That the discovery of one's hidden potential capacities leads to the recognition of one's true nature --, is the general Krama maxim that prompts Kṣemarāja etc., to propound the view that the steadfast pursuit of the Absolutic

1. अथ शक्तमुपायमण्डलं कथयामः परमात्मसंविदे । T.A.4.1.

2. Cf. T.A. 4.53-54.

authorship of the five acts, e.g., *Śṛṣṭi*, etc., as belonging to onself helps one recognize one's inmost being.¹ One's success in constantly realizing this foremost aspect of his real personality is a guarantee that ensures liberation during life-time. That is to say, it unlocks the door for the unfoldment of awareness, the nucleus of all.² These five acts, in the Krama parlance, pass under the name of the *Ābhāsana* (Manifesting), *Rakti* (relishing), *Vimarśana* (reflective experience), *Bījāvasthāpana* (setting of the seed) and *Vilāpana* (dissolution)³ or the *Śṛṣṭi* (emanation), *Sthiti* (sustenance), *Laya* (withdrawal), *Anākhyā* (unnamable) and *Bhāsa* (revelation)⁴. Utpala Vaiṣṇava, who supports the four-function theory in lieu of the five-function one, throws a suggestion that the functions called *Udyoga*, *Avabhāsa*, *Carvana* and *Vilāpana* roughly correspond to the

1. Cf. P.Hr., pp.63, 82; M.M.P., p.14

2. प्रागुपदिष्टप्रपञ्चविक्षिप्तकारित्वाधुसरणेन सर्वमध्यमतायाः

सर्वविदो विकासो जायते ।

P.Hr., p.82.

3. आभासन-रक्ति-विमर्शन-बीजावस्थापन-विलापन-
तस्तानि ।

Ibid, 11.

4. सृष्टिस्थितिलयानाख्याभासाशक्तिप्रसारणात् ।
प्रपञ्चविषयं चैवत्पञ्चकृत्यं प्रपञ्चितम् ॥
तथा प्रसारितस्यास्य शक्तिवक्रस्य यत्पूतः ।
सन्धानमात्रराम्नायामातङ्गमविमर्शनम् ॥

S.S.V(V), 1.40-41.

the concepts of the Prātibha-Srāvana (intuitive audition), Prātibha-Vedana (intuitive sensation), Prātibha Darśana (intuitive perception) and Prātibha Āsvāda (intuitive relish) respectively in the Yoga system. Similarly the Bindu, Nāda, Rūpa and Rasa happen to be the Sapnda counterparts of the same.¹ It is in consequence thereof that the aspirant is urged to realize the senses as the centres of inner powers and as instrumental in bringing the objective world back within the fold of self-consciousness. If one cultivates such a perspective, instinctive freedom unleashes itself spontaneously.²

1. तथा च पतञ्जलिः, - ततः प्रातिभ्यवणावेदनादर्शनास्वादवार्ता जायन्ते अनेन युक्त्या सृष्ट्यादिक्रमो ध्वनितः । यतः प्रागुन्मेषाव सृष्टिरुक्ता । सा च कथम् ? अतोऽस्मादादौ बिन्दुरिच्छादृग्शक्तिप्रसररूपः । ततो नादः शब्दात्मको वागाख्यः क्रियाशक्तिरूपः । ततो रूपं पदार्थदर्शनेविचारस्वरूपम् । ततस्तत्रैव रसोऽभिलाषा उपभोगरूपश्चेति । एष स्व अतिरहस्य-क्रमार्थविदाम उद्योगावभासवर्णनं विलापनरूपः क्रमचतुष्को क्रमोऽत्रैव युक्त्यैवोक्तः ।

Sp.P., p.48.

2. चक्षुरादिकरणेश्वरीणां ... सम्यक् दृक्स्वरूपतापरिहारेण शक्तिरूपतया परिज्ञानाव ... स्फुरत्परिभावात्मात्मज्ञानं अवश्यं प्राप्यत इत्यर्थः ।

T.A.V., III, p.64. Also see S.T.8.5., 13.8, 17.36, 44.

12-B. THE EXPANSION AND CONTRACTION OF THE ABSOLUTIC AGENCY

The techniques called the unfolding of the absolutic agency and the enfolding thereof (Śakti-Saṁkoca and Śakti-Vikāsa)¹, too, have been credited with occasioning the blooming of the Middle (Madhya) that forms the centre of all. According to Kṣemarāja, the Pratyabhijñā-Kārikā, the magnum opus of the Recognition school, does not dwell upon the expansion and contraction of the absolutic agency as the instruments of self-realization. He, nevertheless, assigns to himself to dilate upon them on account of their belonging to the scriptural tradition.² This twin instrumentality is not exclusive to Śāktopāya but is shared by all the three principal Upāyas. But this develops an adjectival character with each of them and, hence maintains its individuality in respect of the specific Upāyas. The enfolding of Śakti consists in turning in towards the self, by the process of involution or retrogression, of that consciousness which is expanding externally through the outlet of the senses.³

1. मध्यविकासकारणं शक्तिसंकोच-शक्तिविकासोपायमाह ।

2. शक्तिसंकोचादयस्तु यद्यपि प्रत्यभिज्ञायां न प्रतिपादिताः, V.Bh.V, p.57
तथापि आम्नायिकत्वाद् अस्माभिः प्रसंगाद् प्रदर्श्यन्ते, बहुषु हि

प्रदर्शितेषु कश्चिद् केनचिद् प्रवेदयति ।

3. शक्तेः संकोचः इन्द्रियकारेण प्रसरत्या स्व आकुंचनक्रमेण P.Hr., p.84
उन्मुखीकरणम् ।

परां च खानि व्युत्पन्नास्त्वयं मूलस्मात्पराद् पश्यति नान्तरात्मनः ।

कश्चिद्दीरः प्रत्यगात्मानमैवाद् आकुंचनद्वारमृतत्वमिच्छन् ॥

Katha-Upaniṣad, 4.1.

Similarly, the expansion of 'Śakti consists in outward growth and stretch of the internally hidden 'Śakti through the simultaneous opening of all the sense-organs in the course of evolution.¹ This upāya also goes by an other name as well, i.e., Nimīlana-Unmīlana-Samādhi.³ When one has reached its climax, he himself becomes the Absolute. On a close analysis we find the same upāya coming out in the Anava as 'Śakta-Kṣobha (disturbance pertaining to 'Śakti) which consists in enjoying of the external power (Bāhya 'Śakti-Sāmbhoga); in the 'Śakta as Kulāvēśa (Submergence in 'Śakti) which is of the nature of self-immersion because of its identification with 'Śakti, known also as Akula, in the face of utter absence of external power; and in the 'Sāmbhava, as Kṣobha-pralaya which means that the disturbance regarding 'Śakti has run off resulting in complete subsidence of determinacy. Besides Kulāvēśa, Vyāpti (pervasion) and Sarvātma-Saṁkoca-- these two also are subsumed under 'Śaktopāya on the basis of a suggestion

1. शक्तेर्विकासः अन्तर्निगूढाया क्रममेव सकलकारणव्यवस्थितरणेन ।
P.Hr., p.86.

2. Sp.N., p.25; V.Bh.V., p.24. It has been compared with the concept of Bhairavi Mudra also. Vide V.Bh.V., p.26; T.A. 5.80; P.Hr., p.86. Some times Unmīlana Samādhi is identified with 'Śakta and Nimīlana with 'Sāmbhava. Vide, निमीलनसमाधिः परमशिवावस्था शाम्भवोपायः । उन्मीलनसमाधिः, सक्तमन्मयेवेदं सर्वमित्युक्तयुक्तिसम्यक्परिशीलनशक्तिदशारूढिः शाक्तोपाय इति ।

'Saivāṣṭaka-Kośa (MS), Word No.65.

3. शाक्तेर्योगे कूलावेशे सर्वनाड्यग्रगोचरे ।
व्याप्तौ सर्वात्मसंकीर्णे हृदय प्रविशेत् सुधी ॥

T.A.5.71. Also see T.A.V., III, pp.333, 377-81; V.Bh.26, 69-71; V.Bh.V., pp.24, 60; Sp.N., pp.23, 25; M.M.P. pp.152-53, M.V.V. 1.896.

in the Vijñāna-Bhairava¹. The former consists in identifying with all as expression² of the self, while the latter in withdrawing from everything³. In the former the form of experience is 'All this is mine' and in the latter it is "Nothing (external) is fundamentally real". By an extended application of the same evidence⁴ it may be inferred that 'Śākta-Kṣobha finally belongs to Ānava and Sarva-Nādyagra-gocaratva to 'Sāmbhava.⁵

12-C. THE PRACTICE OF THE BLOOMING CONDITION

It might be tentatively suggested that Kṣemarāja regards the practice of blooming condition (उन्मेषादज्ञानिषोवणम्)

1. V.Bh. 109-10 and 99,102; also see, V.Bh. V., pp. 18-19, where Vyāpti is included under 'Sāktopāya.
2. व्याप्तौ इति सार्वान्म्यप्रतिपत्त्या सर्वादिपकारिणि विकाससमाधावित्यर्थः ।

T.A.V, III, p.379.

3. सर्वात्मसर्कोच इति सर्वेष्टात्मना बाह्यस्य सर्कोचे नैतदस्तु सद किञ्चिदिति भावनायामित्यर्थः ।

Ibid.

4. V.Bh. 69, 51.

5. For explanation see T.A.V., III, pp. 278-79.

as part of the general scheme of 'Sāktopāya'.¹ The very withdrawal of disappearance of a particular thought which has already taken roots in a yogin, completely given to excessive concentration in that thought, is what we

1. Cf. P.Hr., p.89. Whether it comes under the purview of 'Sākta' or 'Sāmbhava', the decision involves great controversy. While explaining the Kārikā, e.g.

स्फूर्तिप्रसक्तस्य क्तः स्यादपरिदेयः ।

उन्मेषः चतुर्विधः स्वयं तत्पुलकादेव ॥

(Sp.K.41) Kṣemarāja interprets it in accordance with 'Sāktopāya' (vide Sp.N.p.62). By the explicit mention of the word 'others' (अन्ये) for Rāmakāntha, whose views he quotes (ibid. The citation is from Sp.K.V., p.117; cp. Sp.K.V., by Kallata, p.33), and suggests his rejection of the same. But, it alone should not suffice for holding that Kṣemarāja follows 'Sāktopāya' in his interpretation. Fortunately, he drops a clue and through it we may perhaps guess his preference. In his commentary on the above verse he quotes V.Bh.62 with approval and formulates his interpretation in accordance with it. This verse (V.Bh.62) he quotes again in his Netra-Tantra-Vivṛti and without reservation points out that it in no way bears upon 'Sāmbhava' (N.T.V., p.201). The positive evidence comes from 'Sivopādhyāya' who, while commenting upon V.Bh. 68, uses the word 'again' (Punah) in his prefatory remark

पुनः शक्तीं परिष्कारितम् (V.Bh.V., p.52). Since the interpretation of Sp.K.41 is attempted on the lines of V.Bh.62 which, according to Kṣema, has no relation with 'Sāmbhava' and according to 'Sivopādhyāya', bears the palm of 'Sākta', it inevitably follows that Kṣemarāja interprets the verse in the light of 'Sākta-Upāya'. Now coming back to the problem raised, Kṣemarāja, in course of presenting

the उन्मेषादशानिवृत्ति as one of the Upāyas, bases his contention on Sp.K.41 which he quotes (vide P.Hr., p.89) in order to substantiate his view. Hence, the above conclusion. It is, however, strange to find some modern authors give a 'Sāmbhava' interpretation, perhaps inadvertently, to a verse which they themselves acknowledge as related to 'Sāktopāya' (P.Hr., Fn.161, p.136). This may further be observed that since Kṣema quotes Rāmakāntha's, he seems to accept that the latter's too may be a possible interpretation, even though it may not be equally honourable and admissible.

we mean by the phrase 'unfolding' (Unmeṣa). The extreme excellence in self-reflection gives rise to a subjective manifestation which is transcendental and instinctive in the case of one who is irrevocably fixed in a thought. Such subjective consciousness, which revels in I-experience and is called Unmeṣa, brings about the ultimate phase of self-recognition. A constant perservance after such a state is congenial to tear off the veil between the aspirant and his real being.¹ In the same way, Nimeṣa (enfolding) involving complete subsidence of determinacy is, in final analysis, not different from Unmeṣa.²

Thus the same dynamism of the Godhead while emerging as Unmeṣa is identified with 'Śakta upāya, and as Nimeṣa with 'Sāmbhava.

12-D. MEDITATIVE ACCENT ON COGNITION

Similarly the entire cognition with a meditative accent (Bhāvanāmaya) runs side by side 'Śaktopāya. In consequence thereof, recourse to any other Bhāvaṇa on the self, full of bliss, would, equally pave the way for the

1. P.Hr., p.89; Sp.N., p.62.

2. इत्यत्रापि दातोऽप्यलयात्मा निमेषः परपदोन्मेषरूप इति ।

Sp.N, p.5; cf. Sp.K.9 as well.

enlarging of the spiritual nucleus (Madhya).¹ This too, would fall back upon 'Sāktopāya. Because the extremely subtle self-awareness always characterizes the 'Sākta level of our spiritual ascent.²

13. CONCEPTION OF THE ABSOLUTE : ORIGINALITY OF THE KRAMA APPROACH

Since the substructure of 'Sāktopāya is grounded upon pure determinacy, it has a further contribution of its own. As hinted in the very beginning, the excellence of the Krama system lies in its reconciling the two anomalies. As cognitive system it lays more stress on the transcendent side of the reality, whereas as emotive approach it leans towards the immanent. Both the emphases follow from the very definition of reality. Moreover, the shadow of determinacy throughout our spiritual career gives a stimulus to our aspiration for final unity giving rooms to the emotive symphony to play its notes. The recognition as part and parcel of 'My' personality-- 'all this is mine'-- accounts for a unique spiritual thrill and ecstasy which characterizes not only the meditative spell but also a

1. स्वमन्यदपि आनन्दपूर्णस्वात्मभावनादिकम् अनुमन्तव्यम् । इत्येवमादयः
अत्र मध्यविकासे उपायाः ।

P.Hr., p.90.

2. इति दृष्ट्या पराम्भारिकात्मतुयनिन्दाप्लावनाद भरिता स्थितिः ।

a break from it.¹ Thus it also provides with a satisfactory account of the 'Saiva concept of Bhakti (devotion).

14. CONCLUSION : AESTHETIC MARGINS OF THE KRAMA THEORY

It is in the sequel of it that Mahesvarananda throws a suggestion that the entire Kashmir Saiva aesthetics, which is the very basis of the Rasa and Dhvani Schools, can also be explained in terms of 'Saktopāya'.² This is evident further from the fact that the crux of aesthetic enjoyment, according to Abhinava, coincides with the 'Sakti stage. We, however, leave it here for future scholars to fathom and determine the extent and content of its aesthetic possibilities.

1. यथास्थितपदार्थदर्शनं युष्मद्वचनमहोत्सवश्च यः ।

युष्ममेतदितरेतराश्रयं भक्तिशालिष्णु सदा विवृण्वते ।

Quoted, S.Ch.V., p.47; cf. S.T. 13.7.15, 19

2. इति श्रीमत्स्तोत्रावलीस्थितया स्वस्कारशेषतामात्रानुप्राणनाद मेदप्रथा-
वितासात्र उपदष्टुमत्यन्तसामीप्यरूपस्वात्मतादात्म्यापादनयुक्त्या पुनरु-
त्पत्तिशून्यतौचित्येन वर्णयितुं प्रगल्भन्ते ... । यतोऽमी रसिकाः सखैः
इत्यादि श्रुत्युपपादितं रसं स्वकीयतया श्रुमवन्ति । अयमेव हि मुख्यया
वृत्त्या रस इत्युच्यते । यदुपचारेण ... अन्यथा रसशब्दप्रयोगस्य
नैरर्थक्यप्रसंगात् ।

CHAPTER TWO

KĀLĪ OR KĀLA-SAMKARSINĪ : THE METAPHYSICAL ABSOLUTE

(A study of the ultimate unitary principle with particular reference to its etymological relationship with the root idea of dynamism - Kalana, and its precedents in the history of ^{Indian} thought.)

(481-526)

[Preliminary (481) - Kāla: the root idea behind the concept of Kālī (481) - Impact of Bhartrhari on the concept of Kāla Śakti and Kālī (482) - Bhartrhari's concept of the Kāla Śakti (484) - The Kāla Śakti in the Trika (486) - Kāla Śakti and Kālī (493) - Kāla and Kalana as focal points (494) - The significations and the geneses of the word 'Kālī' and their metaphysical bearings (494) - (Kālī from Kalana as Kṣepa, Jñāna, Samkhyāna, Gati and Nāda (495) - Kālī from Kalana as Kāla inherent in the absolute (502) - Kālī from Kāla signifying Adhvan (504) - Kālī from Kālagrāsa (504) - Kālī from Kālā as Bhairava (507) - Kālī as a Yāmala principle of Kālī and Kāla (507) - Kālī from Kāla as Prāṇa (508)) - Correlation between Kālī and Kāla Śakti (510) - Kalagrāsa vis-à-vis Prāṇagrāsa (511) - Scriptural appellation as Saṁhāra Hṛdaya (512) -

Kāla Saṁkarsinī in the Āgamas; and its later development
as an all inclusive principle (513) - Kālī and Suddhā-
vidyā (517) - Kālī as Anākhyā (518) - Kālī as Mahābhairava
~~Āṅgī~~ - Candogra-ghora-kālī (519) - Kālī as Rudraraudresvarī
and vyomāvameśvarī (519) - Kālī as the seventeenth Deity:
Its ontological synthetic and analytic activity (521) -
The keynote of Krama system (522) - Kālī: a comparative
look into the cognate tantric lores (523) - The two lines
of thought owing to difference in the emphases (525) - Kālī:
a culmination of various philosophical and mythical concept
of Time (525).]

1. PRELIMINARY

It is generally recognised that the Krama system being an off-shoot of the Trika monism is very near to Pratyabhijñā so far as their fundamental standpoint in philosophy is concerned. The Krama system posits Kālī, Kala-saṁkarṣiṇī in place of Maheśvara or Parama Śiva as the ultimate principle and the highest category of experience. But the texts dealing with the concept of Kālī are so shrouded in mystic symbolism and esoteric phraseology that it becomes an assiduous task to distil the metaphysics of Kālī from them. The following pages are however intended to make an attempt in this behalf.

2. KĀLA : THE ROOT IDEA BEHIND THE CONCEPT OF KĀLĪ

The Krama metaphysics of Kālī calls for a direct reference to the notion of time (Kāla) which is synonymous with that of succession (Krama). The synonymity of sequence and time (Krama and Kāla) in the system expresses the basic identity of the root idea. It is interesting to note that the Sanskrit word Kāla-Krama is dissolved here not as 'succession of time' (कालस्य क्रमः) but as 'succession known as time' (कालाख्यः क्रमः). The word kāla has been derived and explained in terms of that which can determine a category of experience.¹ Thus Kāla as Krama furnishes the logical

1. येन कलति, दिपति, परिच्छिनत्ति च कालः । I.P.V.V., III, p.5.

background for the metaphysical undertones of the concept of Kālī. Kāla and Kālī, though two different but cognate words, have a common origin and lash out a latent correlation between the twin concepts.¹

3. IMPACT OF BHARTṚHARI ON THE CONCEPT OF KĀLA ŚAKTI AND KĀLĪ

The Krama notion of Kālī has been deeply influenced by the concept of Time-force (Kālaśakti) in Bhartṛhari's system. This reference to Kāla-Śakti is particularly relevant in view of Kālī's reckoning as Mahā-Kāla-Śakti² in the Krama system. The reference to two types of Kāla Śakti are envisaged here, e.g., Krama Kāla Śakti and, the Akrama Kāla Śakti which operates at a metemperical plane. Both partake of the nature of Kāla.³ Agnihotra Shastri, the celebrated author of a brilliant commentary on the Cid-gaganacandrikā, an important text of the system, has deduced

1. The further enlargement of the meaning of the term gives rise to the idea of Sāmarasya or Kālikālamithuna.

2. सृष्टिसंहारादिकालसंकेषिणीपदयन्ता महाकालशक्तिः ।

C.G.C., I, p. 47.

3. वस्तुतस्तु प्रत्यक्षरावागर्थज्ञानक्रियासंसारयोः द्वयोरपि विद्याविद्याकृत्य-
पंचकप्रधानयोरनुलोमप्रतिलोमक्रममाक्रमकालशक्तयोः कालसंकेषिणी-
रूपत्वेन ।

the equation of Kāla-Śakti and Kāla-Saṁkarsīnī¹. It may, of course, be pointed out that the concept of Kālī is more extensive than that of Kāla-Śakti which is but an aspect of the former. It appears that by conceiving Kālī as the ultimate reality the glory of the grammarian's Kāla-Śakti, which was relegated to a subordinate position in the Trika, has been restored. This point has not escaped the notice of the Krama authors who have identified Kāla-Śakti with Gocārī², a later state of emergence of Kālī. Even in the Kula branch of Kashmir Śaiva monism the same view has been echoed. There, too, the absolute is essentially supra-temporal though it manifests time-force (Kālaśakti)³.

According to the Trika system the duality, the indispensable character of the objective world, is imaginary and conceptual. The discursive and sequential character of the world of the empirical activity is due to the influence of Kāla Śakti which is an integral aspect of Reality Absolute

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1. स्वस्वलोकलोकपालसृष्टिस्थितिलयादिकृत्यर्पकनिर्वाहाय तत्तत्कृतवाणिर्वायुः-
परिमाणकालशक्त्यास्तव कालसंनिधिर्वायुः सर्वलोकैकजननीत्वम्
अन्वर्थमिति भावः । C.G.C., I, p.132.
 2. Ibid, pp.49-51.
 3. आस्वोक्तं मृताद्यपेक्षाया वर्तमानकालस्य तदभावे वस्तुतो प्रसक्तोः अकालकलि-
तत्वमेव वस्तुतत्त्वम् इति हि उक्तमसकृत् , स स्व तु कालशक्तिमवभाषयति
चित्राम् । P.T.V., p.246.

and is capatious enough for bringing out the multifarious phenomena, while the transcendental activity of the absolute remains unaffected by the notion of sequence.

3-A. BHARTRHARI'S CONCEPT OF THE KĀLA ŚAKTI

Abhinavagupta has admitted the debt of Bhartrhari and largely drawn on him for his concepts of Kāla-Śakti, and Krama, etc.¹ For Bhartrhari the particular order seen in the transformation of the highest universal into the discrete bits of being as particular universals and individuals characterised thereby is due to the influence of Kāla-Śakti, the most fundamental of the Lord's powers. It is also called Krama-Śakti driving home the fact that it is the sole source of succession. Thus the sequenceless projects itself as sequential, successive. A continuum breaks into discursive and discrete units through an interplay of its own power. Since time appears in fragments our cognition is automatically rendered as fragmentary.² The duality of functions

1. Abhinavagupta's frequent allusions to Vāk.2.22; 3.9.4, and so on provide sufficient evidence of the deep impact Bhartrhari's Kāla-Śakti, as a source of Krama, has spelt on him. cf. I.P.V.V.II, pp.9-10; III, p.9.

2. आत्मभूतः क्रमोऽप्यस्या यत्रेदं कालदर्शनम् ।
पौर्वापर्यादिरूपेण प्रविभक्तमिव स्थितम् ॥

Vāk.3.1.37. Also cp.2.22.

styled as control (Pratibandha) and command (Anujñā) is intrinsic to Kāla-Śakti and ensures the continuity of causal forces in projecting and withholding the empirical phenomena of succession.¹ The idea behind the two operational phases is made more explicit by regarding them as the two aspects of the time-force known as Krama and Jarā. Kāla Śakti in its aspect of Krama, embodying its function called Anujñā, stimulates causal forces so as to produce different effects and determine the span of their life and activity.² Similarly, Kāla Śakti as Jarā (old age) accounts for the decay and decrepitude of the beings. Owing to its ~~an~~ function called Pratibandha it causes the end of an effect's existence and thus renders the aspect of Krama wholly invalid and ineffective.³ Thus the concept of Kāla-Śakti is an illustration of the essential dynamism of the Reality.

1. प्रतिबन्धाम्पनुज्ञाभ्यां वृत्तियां तस्य शाश्वती ।

तया विभज्यमानोऽसौ भवते क्रमरूपतः ॥ Vāk. 3.9.30

2. सर्वत्र क्रमाख्या कालशक्तिस्सर्वव्यापारेऽपि अमृतज्ञेयम् । तदेव

क्रममात्रं श्रेयकार्यकर्तृत्वं.... स्थितिपर्यन्तामृतज्ञोपपत्तिः । Helārāja's
Commentary on Vāk., pp. 349-50, quoted, P.W.M., p. 32

3. जराख्या कालशक्त्या शक्त्यन्तरविरोधिनी ।

सा शक्तिः प्रतिबध्नाति जायन्ते च विरोधिनीः ॥

3-B. THE KĀLA ŚAKTI IN THE TRIKA

But the Kāla Śakti in the Trika represents a narrower concept, though continuing to be an integral aspect of the reality. It carries the burden of bringing out the multifarious phenomena as cut off from one another,¹ thus giving rise to phenomena of succession that serves to condition an object.² Time or succession is the outcome of diversity in action and accounts for the ostensible plurality of phenomena. Since the phenomena as such are necessarily linked up with the temporal order, the action at the empirical level is bound to be serial and successive. On the other hand, the transcendental dynamism of the absolute is free from temporal or spatial succession because transcendence as such consists in going beyond the realm of sequence or its bye-products.³ This time-force is essentially an aspect of the absolute freedom.

Kāla-Śakti in Trika and for that matter in Krama does not wield any supremacy, yet it is a central force

1. कालशक्तेः आभासविच्छेदनप्रदर्शनसामर्थ्यरूपात् पारमेश्वरात् शक्तिविशेषात् ।

Bhās.(V), I, pp.10-11

2. ह्यमेव भगवतः कर्तुः कलनक्रिया । सदैव च भावोपाधिभूतस्य क्रमात्मनः कालस्य आविष्क्रियमाणस्य आविष्करणसामर्थ्यम् ।

I.P.V.V., III, p.10

3. Cf. Introduction to Bhās, II, pp. XXXIV-XXXV.

in projecting the phenomena of succession. Ontologically time-force belongs to the absolute. It is intrinsic to the reality. Kāla-śakti is Freedom per se in Bhartrhari, while here it is an aspect of that absolute freedom. However, Krama's Kālī appears to have more points of agreement with than those of departure from its original prototype. As an aspect of the omnipotence of the absolute it is responsible for the rise of succession or simultaneity in the manifested.¹ In other words it is the source of time, i.e., succession, that enters the very being of an object and thereby characterises and determines the same.² To be precise, time-force occasions the phenomena of time. The first (time-force) is the ontologically integral aspect of the reality, whereas the second (phenomenon of time) is a logical notion. The idea may be extended to its logical conclusions. The successive character of the empirical action (which in reality, is the empirical counterpart of the transcendental dynamism Prābhavī Kriyā) stems from the Kāla-śakti.³ In the second place Kāla Śakti acts on the positive side, as a capacity to manifest the appearances (Ābhāsas) and non-appearances;

1. भगवतः स्व शक्तिः क्रमम् अवभासयन्ती कालशक्तिः ।

I.P.V.V., III, p.4. Also cf. P.T.V., p.246; S.Dr. p.134, fn.4; & C.A., I, p.122.

2. I.P.V.V., III, p.10.

3. सक्रमत्वं च लौकिक्याः क्रियायाः कालशक्तिः ।

घटते न तु शाश्वत्याः प्रामव्याः स्यात्प्रमोरिव ॥

and at the same time, on the negative side, brings forth their mutual distinction.¹ These are, in effect, two sides of the same process. This lends a unique character to an object (appearance) and thereby distinguishes it from the rest. Hence the adjectival capacity turns to be the differential one. It necessarily leads one, in the third place, to the epistemic bearings of the problem. The essential nature ~~next~~ of the object is nothing but a mere limited manifestation. This extremely limited appearance (e.g., Jar or Pitcher) being associated with the other appearances (viz., earth, colour, shape, etc. that constitute a Jar) in an objective gestalt or complex is easily describable like the co-extending rays of numerous lamps. But even when there is no object that may warrant an appearance's connection with other limited manifestations, the appearance or manifestation in question is still limited owing to its association with the manifestation of time. This is because the time-force is the only differentiator.² To be more

1. भगवत स्व आभासानामासप्रथमसमर्था या, सैव कालशक्तिः । ततोऽप्यत्र मावोपाधिभूतः क्रमः कालः । I.P.V.V., III, p. 10. Cf. Bhāṣ (V), II, pp. 10-11.

2. आभासमात्रं हि भावस्य स्वरूपम्, प्रत्याभासं प्रमाणास्य व्यापारात् । तदेव आभासान्तरव्यामिश्रणाया दीपसङ्घप्रभाससंज्ञकत्वं स्फुटीभवति । आभासान्तरव्यामिश्रणाभावेऽपि तु कालाभाससंभवेनैव स्वालक्षणीयं तस्य आभासस्य करोति कालशक्तेरेव भेदकत्वात् ।

explicit; if a thing be a limited manifestation alone, a thing-in-itself (Sva-lakṣaṇa) can never be an object of knowing. For, then every object, being basically a limited manifestation as such, would cease to have a distinct character of its own. However, this contingency would not arise since time serving as a differentium constitutes the thingness-in-itself (Svalakṣaṇya). Time as an exclusive determinant of a simple limited manifestation renders its (object's) cognition feasible.¹ Thus the time-evoking (projecting) force is reckoned as a source of objective variety, because the latter involves successive emergence of the manifestations or appearances owing to their distinct and respective recognition.²

Metaphysically, there is no trace of succession in the pure Awareness (Śuddha Saṃvit). It is only at the empirical level that the manifestation of time-sequence forms part of the activity of the omnipotence of the absolute and, as such, is known to be the Kāla-Śakti. The ultimate agency in course of linear evolution passing through the successive phase, i.e., absence of co-emanation of appearance (प्रथायामसहभावो नात्र क्रमः), steps down in the form of action.

1. Bhāṣ.(V).., I, p.159.

2. विचित्राभासकारित्वेन लदिता या कालोत्थापिका शक्तिराभासानां प्रत्यभिज्ञावैचित्र्येण क्रमोत्थापनसामर्थ्यम् ।

At empirical level, action though prominently manifest is ever embeded with its preceding phase, i.e., Kāla-Śakti, which, of course, is comparatively 'less prominent. Hence, it serves as an attributive element owing to its secondary status. Thus succession, which is an off-shoot of Kāla-Śakti, spells multiplicity into action fixing it fast to the various aspects of time such as past, future, etc; and occasioning the definition of action in terms of manifestation (Avabhāsanā)¹. We may note that the Krama concept of succession as an attribute (Viśeṣaṇa) and ^{that of} Kāla-Śakti as a differentiator (Bhedaka) shows the seeds of the influence wielded by the Mimāṃsā which, too, defines succession (Krama) as an attribute of action (Padārthaviśeṣaṇa).²

While defining action as manifestation, appearance or creation, Abhinava anticipates a query. How can manifestation be equated with the omnipotence or absolute agency which is the source of that manifestation? The objection falls short of consistency, because the manifestation is

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1. स च क्रियात्वा प्राधान्येन प्रतिभासमानः कालशक्तिरूपेण प्राज्येन वपुषा ऋविद्ध इव अप्रधानतया तस्य प्रधानमिति विशेषणत्वेन उपलब्धत्वात् । तेन कालाख्यया शक्त्या समुत्थापितः प्रथायाश्च अहमावो नाम क्रमः तेन विचित्रीकृता भूतादिकालानुविद्धा अभ्यासनालक्षणा क्रिया ।

I.P.V.V., II, pp. 8-9.

2. क्रमः पदार्थविशेषणतया विधीयते ।

Jaminiya-Nyaya-Mālā-Vistara, 5.1.1,
Varnaka 2.

identical with the omnipotence sporting the sine qua non of objectivity. The omnipotence is termed Action on pragmatic considerations, because in common parlance the same cannot be talked of without reference to succession which is absolutely necessary. This yields clue to why successive manifestation is called action. It is quite consistent with the metaphysics of Kashmir Śaiva thesis in view of the fact that Kriyā (action) is defined in terms of Bhāsana (manifestation) or the Viśvāvabhāsana (universal manifestation),¹ whereas Kālā Śakti in terms of Vaicīrya-bhāsana (manifestation of the distinction and variety).² The basic implication of the phrase Vaicīrya-bhāsana or Bhāva-vaicīrya-prathana comprises the appearance and disappearance of objects, recourse to which invents an element of difference characterising the various objects when appraised from relational perspective. When, therefore, vernal season approaches, winter is no more there. This mutual exclusion cordoning off one from the other is responsible for the rise of succession. In finale, therefore, the

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1. क्रिया व नाम विश्वपदार्थाविभाजनलक्षणम् । Bhās.(V), II, p.217.
 2. भासनाव क्रिया शक्तिरिति शास्त्रेण कथ्यते । यथा विविक्तत्वादिकलना प्रविभज्यते ॥
 वैचित्र्यभासनेनैवेयं कालशक्तिरुदाहृता ।
 ततोऽविभासमानैतत्कालशक्त्यनुरोधतः ॥

Vaicitrya-prathana is the basic character of Kāla Śakti, an aspect of the absolute.¹ Now it becomes quite easy to appreciate the Kashmir Śaiva stand that there is nothing that may account for the idea of succession in the realm of the ultimate unity, and hence there is complete absence of the phenomena of succession at that level. Nevertheless, in later empirical realms, that can be explained only with reference to common experience, the phenomena of succession have to be ascribed to Kāla-Śakti.²

The continual repetition of the same theme brings three important characteristics of the Kāla Śakti to the threshold.³ First, it is grounded on the conative aspect or the volitional impulse of the Absolute. Secondly, it entails preclusive diversity into action, and finally it refuses to adhere to certain fixed dogmas in its performance in relation to the external entities. In order to emphasise its second character Kāla-Śakti is designated as Kriyā-vaicitrya-śakti.⁴

1. यदा तु शरदाभासं हेमन्ताभासेन च सर्वथैव शून्यमाभासयति हेमन्ताभासं च शरदाभासेन तथा कालात्मा क्रमः उत्तिष्ठति, इति वेद्यम् इत्यभूता भाववैचित्र्यप्रथन-शक्तिः भगवतः कालशक्ति इत्युच्यते । Bhās.(V), II, p.16.
2. तथाभासनमुज्झित्वा न हि कालोऽस्ति कश्चन । स्वातन्त्र्यात्तु तथाभासे कालशक्तिर्विजम्भताम् ॥ न तु पर्यनुयुक्त्यै वा शिवे तन्माहिमादिता ॥ T.A.13.206-7. ✓
3. इच्छामात्रप्रतिष्ठेयं क्रियावैचित्र्यवर्कता । कालशक्तिस्ततो बाह्ये नैतस्या नियतं वपुः ॥ T.A. 6.182-3.
4. T.A. 6.185.

3-C. KĀLA ŚAKTI AND KĀLĪ

It may, thus, be surmised that Bhartṛhari's Kāla-śakti has gathered subdued glamour as Kāla-Śakti in the Krama but the same is attended with, perhaps, even greater splendour as Kālī or Kāla-Saṅkarṣiṇī assimilating all the character of the original Kāla-Śakti and transcending it at the same time. Kālī in its essential character is not a plural concept, yet it furnishes a logical background; for, we must admit an idea of logical succession to account for the order of the world. Because, as has been already observed, in Krama the duality is conceptual and is occasioned by the ultimate dynamicity. The same metaphysical entity is styled as Kālī in Hindu pantheon which falls outside the course of present treatment.¹

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1. Abhinavagupta had historical genius. He attempted a great synthesis of all the tantric systems then prevalent, in his Tantrāloka. Kālī-ism was also, perhaps, a dominant feature of the then tantric cults. It appears, therefore, the Krama system was devised to have a synthetic Kālī-creed in the fold of monistic Śaivism and thus the Krama was an outcome of historical necessity in the tantric history. But, be it noted, that this Kālī-creed was a flora and fauna of the Lotus valley and this lends a sharp originality to Abhinava's treatment because outside Kashmir nowhere we come across Kālī being recognized as Kālasaṅkarṣiṇī with its monolithic grandeur. According to Trivikrama Tirtha, the editor of C.G.C., the prologue of Anuttarāmnayaprakaraṇa of Cidambara Tantra gives the name, description and mantra alone of Kālasaṅkarṣiṇī. But this is not of much avail because he feels that most of the forms mentioned in C.G.C. are unknown in Bengal and southern India. An effort was made to verify the veracity of the statement ~~of text~~ by having a look into the contents of the said tantra. But a copy of the same could
(contd.....)

4. KĀLA AND KALANA AS FOCAL POINTS

The entire metaphysics of Kālī revolves round the twin concepts of Kāla and Kalana, the latter being more fundamental. The several attempts directed to explain the word Kālī will bear this out.

A brief digression. The word Kālī in singular number stands for the Ultimate in the system, whereas the same word in plural, viz., Kālikāḥ covers the variety of forms assumed by ^{the} Absolute for self-expression in specific realms. They are basically one with the ultimate agency and come into being as aspects of the ultimate to nurture a specific purpose and are withdrawn in the process of self-involution. Therefore their derivative history is the same.

4-A. THE SIGNIFICATIONS AND THE GENESES OF THE WORD 'KĀLĪ' AND THEIR METAPHYSICAL BEARINGS

The following lines are addressed to discuss significations of the word 'Kālī' bringing to light some characteristic aspects of the supreme principle.

contd.....) not be procured from any source. ~~The~~ Swami Trivikrama Tirtha is no more and the office of the Āgamanusandhāna Samiti, the sponsors of C.G.C.'s publication, could not be located at their printed address. It appears the reference is possibly to certain MS.

4-A(I). KĀLĪ FROM KALANA AS KṢEPA, JÑĀNA, SĀM̐KHYĀNA, GATI
AND NĀDA

The author of the Saivāṣṭaka Kōśa identifies Kālī with Śakti, because 'It operates' (Kalayati). 'It operates' means that it reacts intellectually, throws out, creates, withdraws, counts and knows.¹ The same work calls it Parā Śakti elsewhere, and emanation and withdrawal of the world are traced to it.² Abhinavagupta following Bhūtirāja³ traces the word to the root 'Kala'. Kālī owes its name to its activity called kalana. The root kala is employed in four senses, viz., pushing on, movement, counting and sound (Kṣepa, Gati, Sāṃkhyāna and Śabda respectively). Gati again gives two additional meanings, e.g., acquisition (Prāpti) and apprehension (Jñāna).⁴ Abhinavagupta elsewhere adds two more to the list, e.g., enjoying and merging back of one's empirical personality into the self (Bhogīkarana and Svātmaṇīkarana respectively).⁵ Each word here represents a

1. कलयति परामृशति द्वापति क्लृजति सहरति गणायति जानीते चेति
 शक्तिरित्यर्थः ।

Saivāṣṭaka Kōśa (MS), folio.39.

2. कालोऽग्रस्यते द्वापति च सृजति जगदिति काली पराशक्तिरिति ।

Ibid., folio.123.

3. दीपाज्ज्ञानाच्च काली क्लृप्तवशतया ।

T.S., p.30.

4. यद्गतिज्ञानं प्राप्तौ च वर्तते ।

T.A.V., III, p.204; also see
 II, P.235 and M.P.(T).9.39-47.

5. T.S., p.30.

technical concept. Kramana and Kalana happen to be synonyms in this respect. The ultimate principle acquires the name of Kālī or Kāla-saṅkarsinī for its inherent potency to effect all the five sorts of Kalana. Manifesting with magnitudes or definite dimensions (Iyattayā kalana) and knowing - are the two most popular aspects that allow an aspect of spiritual dynamism to be recognised as Kālī. They are intrinsically vivid aspects of the supreme dynamism. Although it manifests succession, it is not imperative for it to toe down to a specific order. It may, therefore, be posited that Kālī is but कलनकर्तृत्व.

The external emanation of self is Kṣepa.¹ Whatever was hitherto latent in it as identical with it, is driven out as universe constituted by cognizing ~~with~~ subject, objects of cognition and means thereof. This involves interplay of time as there is gradation in manifestation.² In its Jñāna-aspect it realizes the unity of the world, thus manifested, with itself. The third aspect, Sāṃkhyāna by name, refers to its determining capacity that provides a clear-cut connotation of every category of experience. Thus reckoning of the external world in definite forms finds expression in such propositions as 'this is a jar' and

1. इमाः प्रागुक्तकलनास्तद्विजृम्भोच्यते ततः ।

दोषो ज्ञानं च संख्यानं गतिर्नाद इति क्रमात् ॥

स्वात्मनो भेदनं दोषो भेदितस्याविकल्पनम् ।

ज्ञानं विकल्पः संख्यानमन्यतो व्यतिभेदनात् ॥

गतिः स्वरूपारोहित्वं प्रतिबिम्बवदेव यत् ।

नादः स्वात्मपरात्मशेषता तद्विलोपनात् ॥

T.A.4. 173-175.

2. दोषो बहिर्मुखेच्छात्मयोषित्सम्भोगन्मनि ।

प्रवृत्तेस्तारतम्यादिवशात् कालमयः स्थितः ॥

M.P.(T), 9.40

'this is not so'. Technically it may be called Apohana or Vikalpa, that is, exclusion of all things not coming under a particular category. Hence subject is excluded from object and so on.¹ Gati is another form of the supreme dynamism (Kalana). Gati (i.e. Prāpti) is the attainment of one's true nature after dispelling the clouds of distinction between all categories of experience. That is, the artificial bifurcation of subject, object etc., is abolished here. Abhinavagupta employing a metaphor suggests that, just as the difference between the original prototype and reflected figure is absent in case of the phenomena of reflection, - if the mirror breaks the reflected figure goes back to its original source, not that it attains something new -; in the same way, realisation of one's essential nature follows the sublation of logical distinction between the self and the manifested world. The realization that the reflection is metaphysically an imaginary construction leads to the grasp of their basic identity. This is called 'ascending one's own nature (Svarūpārohitva). In its fifth aspect, i.e., Nāda (sound), Kālī effects the

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1. It may be suggested that the twelve or sixteen stages of cosmic unfolding known as Kālīs are due to this aspect. Similarly Kalana as Sāṃkhyāna refers to the various stages (Bhūmika-bheda) giving rise to such a phenomenon as pentadic tendency etc.

retention of self-consciousness of self-brooding (Svātma-paramārśa-śesatā) alone,¹ since all the above stages are attached to one which is in the thick of distinction and plurality. The attainment of self-consciousness takes place with the disappearance of the differentiating categories of determinate-indeterminate knowledge on apprehending them as one with the five functions of the absolute.² This furnishes adequate material to induce one to draw his own conclusion. In the first place, all these types of Kalana synchronize to a great extent with the five function of the ultimate reality, namely emanation, sustenance, withdrawal, disappearance and grace.³ In the second place, Kalana as Nadana (the fifth phase) appears to have an implicit reference to the Krama concept of Parā Vāk. Kālī's foremost

1. T.A.V., III, p. 175.

2. Krama Naya Pradīpikā, p. 4.

3. Cf. M.P.(T). 9.38-49. This aspect, in fact, has been specially taken note of in the system and consequently the five functions of the Absolute in the other Śaiva systems of Kashmir have been attributed to Kālā-Saṅkarsinī. Vide-

रुद्रशक्तिरपि कालकण्ठिणी त्वत्कर्पविविधतिसूचनी ।

C.G.C.3.21;

cp., यस्य नित्योक्ता शैलमात्रा कालदाकरी ।

सृष्टिस्थित्युसंहाररूपा तदभरणे रता ॥

Quoted, T.A.V., I, p. 9.

aspect is called Parāvāk, not because it is an object of speech but because it can express the undifferentiated, indeterminate matrix in its totality. The suggestion is that Nāda is nothing except self-consciousness.

In a sense the concepts of Gati as Jñāna, Gati as Prāpti and that of Nāda may appear to be mutually overlapping. There is, therefore, every likelihood that the respective implications may be confused. The first two aspects of Jñāna and Prāpti can be distinguished with reference to their divergent references to the element of mentally constructed determinacy (Vikalpa). Owing to Apohana, the principle of exclusion in other words, reality is expressed through the multiplicity of modes and categories of experience; nevertheless, it is taken to be one with itself by the self or the experiencing agency. This aspect is known as Jñāna. The resulting form of knowledge in which the whole of objectivity is predicated takes the form 'All this is verily me' (सर्वमिदमहमेव). An exactly similar case is found in the system of Advaita Vedānta, where too the objective identity with the subject is said to figure as 'All this is Brahman' (सर्वं सत्त्विदं ब्रह्म). It is now obvious that inspite of the fact that the two terms are bound by the relation of identity, the two experiences, i.e., "Sarvamidaṁ" and "Ahaṁ" have separate existence. This, thus, cannot be indeterminate knowledge because the duality of the knower and the known as well as the objective plurality denoted by

by the term 'All' (Sarvam) do really figure in the knowledge. It is why Abhinavagupta describes this knowledge as ¹ 'determinate knowledge though pure in nature'. On the other hand, the aspect of Gati or Prāpti is that state of identity where the separate existence of the subject and object is as true as a fiction. The object loses its individual personality and appears in its most general form denoted by the term 'this' (Idam). The root metaphor again is of reflection and the reflecting medium, e.g., mirror. The reflection owes its very being to the mirror. As the reflection, even though one with the reflector, appears as distinct from it, similarly the object, though one with consciousness, appears as external to it. Thus the variety (Sarvam) is denied to objectivity (Idam) in the first instance, and in the second, it remains bereft of individual personality except that of the experiencing entity. A comparative look on the Advaita Vedānta would again furnish a similar illustration by negating the सर्वता and sublimating the ह्यन्ता in सर्वं सत्त्विदं ब्रह्म . The remaining Idam Brahma

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1. तदेवं तु समस्तार्थनिर्भासात्मिकगोचरम् ।
 शुद्धविद्यात्मकं सर्वभेदेदमहमित्यक्षम् ॥
 ह्यदं विकल्पनं शुद्धविद्यारूपं स्फुटार्थित्वम् ।
 प्रतिहन्तीह मायीयं विकल्पं भेदभावकम् ॥

transpires to be Aham Brahma, since the Ātman and Brahman, or object and subject, are one and the same. Nāda is the indeterminate aspect of the ultimate dynamicity which transcends the world of logical constructions, objectivity and cognitions thereof. Thus what remains finally is the self-consciousness alone expressing itself as 'I'.¹

There is a direct suggestion in the Mahānaya-Prakāśa² that the word Kālī stands for a set of four goddesses. There are three such sets. The first set underlines the inner working of the phenomenon of creation, the second that of sustenance and the third that of withdrawal. In the first instance, the word 'kālī' stems from the root kala - to throw (Kṣepa); in the second, from Kala - to sound and ^{to} count (Śabda and Saṁkhyāna); and in the third, from kala- to move (Gati). The three stages relate to the knowable, the instrument of knowing and the knower respectively as purely cognitive concepts. It may not be out of tune to mention that in the Krama texts the terms Akṣepa, Visarga, Iyattā, Kalana and

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1. सविदेवहि आशयानीभूता नीलादिरूपतामधिशयाना प्रमाणापारोहारेण ।
तद्रूपतां विलाप्य प्रमातरि विश्रान्तिमभ्युपगच्छन्ती स्वेन प्रमात्रेणात्मना
रूपेण स्फुरति ।

T.A., III, p. 141; also see, Dr. Pandey's Presidential address to the Tantra-Darshan-Parishad of the Tantra-Sammelan, Sanskrit University, Varanasi, now published in S.S., 20-1, pp. 27-28.

2. M.P.(T) 9.38-48.

Parāmarśa are occasionally substituted for Kṣepa, Gati as Prāpti, Sāṃkhyāna and Nāda respectively.¹

This semasiological background is a unique aspect of the Krama terminology despite the fact that the concept of Kālī marks the close affinity among the Krama, Kula and the like systems.²

4-A(II). KĀLĪ FROM KALANA AS KĀLA INHERENT IN THE ABSOLUTE

The second etymology of the word Kālī is again related to Kalana, but in an altogether different way. Kāla or time serves as a successive as well as supra-successive determination of objects though remaining inherent in the absolute. But the extrovert manifestation of the kāla or temporal phenomenon is due to Kālī.³ Kālī, to be more explicit, is the Freedom to manifest itself in the form

1. परामर्शात्मकत्वेन विसर्गादोपयोगतः ॥

इयत्ताकलनाज्ज्ञानात्ताः प्रोक्ताः कालिकाः क्वचित् ।

T.A.3.252-53.

2. न केवलमेताः क्रमदर्शनादावेवोक्ता यावदस्मन्नयस्यहोदरेषु

शास्त्रेष्वपि इत्याह ।

T.A.V., II, p.236.

3. T.S., p.45, in.S.5-7.

of the world stringed into subjective and objective categories that owe their appearance to the volitional upsurge. In this sense Kālī is an aspect of the absolute and not the absolute itself.¹

The reference of Kālī as an aspect of the ultimate calls for an explanation. The entire concept of channels is rooted in the larger concept of the Prāṇa, the vital-air, Cosmic Breath. The successive and supra-successive appearance of the channel is the very essence of time, Kāla, which constitutes an integral aspect of the absolute. Kālī, as the primordial capacity of the absolute is deemed to be responsible for the emergence of that category of time.² Because of the interplay of the Cosmic Breath (प्राण), time comes to be distinguished from Kālī. Though neither successive nor non-successive in itself, Kālī is Śakti since it is adequately potent for lending a formal content to the world of objectivity. The resulting phenomenon, to repeat, is basically coeval with time, i.e., the successive and non-successive conditioning of objects.

1. T.S., p.46. Also cf. कृष्ण श्री श्रीनाथपादः श्रेष्ठ स्वातन्त्र्यशक्तिं स्वां वा श्रीकालीं परां स्मृता,

Quoted, S.S.V., p.12.

2. This is different from its namesake Kāla-tattva in the impure order.

4-A(III) KĀLĪ FROM KĀLA SIGNIFYING ADHVAṆ

Kāla, in another context, is a very wide term and comprehends the two channels of space and time (Deśādhvaṇ and Kālādhvaṇ) representing the arena of cosmic evolution. Either consists of a triad. The Kālādhvaṇ consisting of Varna, Pada and Mantra serves as the denoter of the Deśādhvaṇ that consists of Kalā, Tattva and Bhuvana. This significand -significans link (Vācaka-vācya-bhāva) reduces the two parallel lines of cosmic process that originates from a still higher source, the absolute i.e., kālī, essentially identical. For this matter the word Kālakrama is picked up so as to represent both the orders despite the system's open acquiescence in the outwardly distinct existence of spatial and temporal successions.¹

4-A(IV) KĀLĪ FROM KĀLAGRĀSA

It is called Kālī or Kālasamkarṣiṇī, because it always appears eager to annihilate the operation of Kāla².

1. देशकालकलना विशेषतो यद् भवानि विहितं निगद्यते ।
व्यक्तिजातितनुश्रितकर्म तद्धितं तव बहिर्विष्णुम्पत् ॥

C.G.C.1.15 and comm; I, pp.36-37.

2. कालकलनाकलकग्रसिष्णुत्तया ।

T.A.V., III, p.157.

Kāla is nothing but the unfolding of itself. The moment it is realised that all this is an emanation of the self, the element of Kāla is annihilated. This process is technically called Kālagrasa.¹ The famous twelve Kālikās are

1. सुष्ट्यादिकलनारूपो यत्राक्रमचिदंबरे ।

कालः संहारमाधोति कालग्रासः स उच्यते ॥

C.S., M.S., also cf. M.P. (T). 9.55-56. viz.,

इति बोधोदयानन्दात् कः कालो ग्रस्यते हि यः ।

तद्ग्राससंस्मरता याश्च द्वादश कालिकाः ॥

सैव चिदचिदभोगनिर्भोगलक्षणाः ।

विश्रान्तिः परमादेवी कालोपाधिविवर्जिता ॥

This is interesting to note that according to one of the several derivations Bhairava is so called because it occupies a paramount position among yogins who are well adept in Kālagrāsasamādhi, a compound word, is split into Bhera (kāla) and va (वायतिश्चिदम्बरो करोति)

and is meant for those who have rather overcome the time. Bhairava is one that even reigns over them. cf. T.A.V., I, pp. 141-142.

It is equally interesting to find that one of the ten different ways of attaining Brahman mentioned by the Vākyapadīya (vide Vṛtti on Vāk. 1.5.) is described as

कालवृत्तीनाम् आत्ममात्रास्वसमावेशः

For the grammarian, one of the characteristics of Samsāra is that all this cosmic event is occasioned in a temporal order by the two functions of prevention and permission (Pratibandha and Abhyānujñā) of Kālaśakti. To be under the influence of the two functions of Time is to be in Samsāra, to go out of that Samsāra; i.e., is to be liberated. As vṛṣabha puts it

कालस्य प्रतिबन्धाभ्यनुज्ञालक्षणा वृत्तयः ।

ता यदा न समाविशन्ति तदा मुक्त इत्युच्यते ॥

Paddhati on Vāk. 1.5 (quoted by Iyer, Bhartrhari on Vyākaraṇa as a means of attaining Mokṣa, p. 123). The state of self-realization, is nothing but attaining the Absoluteness.

the various stages through which the Kāla is eliminated and they, in their turn, find eternal abode in the ultimate, Kālī the deity par excellence, that is devoid of temporal content. This is Absolute. This is the Thirteenth principle transcending not only those twelve principle stages but even the Parameśvara, the highest category of the Trika system. Generally the nature of the Lord is defined as (His) being the rest or terminus of the process of Kāla. This is to say, the process of Kāla's extinction finally subsides in the absolute. But the Kālī is a higher principle that goes to the length of taking Parameśvara or the terminating point of Kāla in its fold.¹ The epithets of Kālī, e.g. द्वादशर-
श्चिन्मयकालवक्त्रमदिपद्मा and षोडशान्तकालभूमिका², would bear
out the same point on a close scrutiny.³

1. या तु कालव्याधिविश्रान्तिस्तद्रूपं परमेश्वरः ।

या तु विश्रान्तिक्रान्तिस्तदेवीरूपमिष्यते ॥

M.P.(T).3.110.

2. C.G.C. 4.41; comm.II,p.199.

3. This might offer an interesting study. Possibly the presentation of Kālī as a goddess of devastation in the later religious history of Hindu pantheon has its root in it. The philosophical ~~and theological~~ contention of Bhaksana has been forgotten and a theological tinge has been acquired by the retention of the conventional meaning of Bhaksana. Or else it may be equally reasonable to suppose that the popular concept of Bhaksana has been accorded a philosophic orientation. It appears that the phrase Kalana signifies Bhogikarāṇa (T.S.p.30) in such places or such as represented by 4-A(5) below.

4-A(V). KĀLĪ FROM KĀLA AS BHAIRAVA

The transcendental Awareness is called Kāla-Saṁkar-
ṣiṇī because it drags Kāla, the Bhairava within. Bhairava
is called Kāla for it manifests the whole world from Śiva,
first category of manifestation, down to the earth, the
final category. Kāla-Saṁkarṣiṇī holds its sway over Bhairava
ensuring that nothing can happen without its dictates.¹
In a similar vein it is asserted that Bhairava is identical
with Kāla which is of the nature of sound and cosmic breath
(Nāda-svabhāva and Prāṇarūpa). The ultimate level which
transgresses the level of cosmic breath (Aprāṇa-bhūmi) is
attained when that Bhairava too is devoured. This is, in
other words, the state of Kālī.

4-A(VI). KĀLĪ AS A YĀMALA PRINCIPLE OF KĀLĪ & KĀLA

Kāla-Saṁkarṣiṇī as a twin (yāmala) principle of
Kālī and Kāla suggests that they disagree in their respective
names only.² For the clearer grasp of the concept of
Saṁarasya, one may embark upon analysing the respective

1. भैरवरूपी कालः सृजति जगत्कारणादि कीटान्तिम् ।

इच्छावशेन यस्याः ॥

M.P.(S), p.6; also
cf. C.G.C., comm., II, p.264.

2. एषा वस्तुतः सैव परा कालस्य कविणी ।

शक्तिमयेदयोगेन यामलत्वं प्रपद्यते ।

T.A.3.234; also see
C.G.C., comm., I, p.48.

functions of Kālī and Kāla, otherwise known as Śiva and Śakti. Kāla has two facets. At empirical plane, it throws out the world into existence and gets involved in succession. The same Kāla, at the trans-empirical level, is supra-successive because of its exclusive relationship with the ultimate. Owing to Kāla's operation, I-ness (Ahaṁtā) evolves externally in a progressive order (Anuloma-krama); while its power, Kālī, remains responsible for internal involution (regressive order-Pratiloma-krama) of the time thus manifested.¹ Thus Kāla-Saṁkarṣiṇī is the monistic entity, one without the second, yet in the course of self-emanation it manifests two aspects of Prakāśa and Vimarśa (self-effulgence and Awareness) and then appears as a twin (yāmala) principle, a harmony of two aspects.²

4-A(VII). KĀLĪ FROM KĀLA AS PRĀṆA

In the familiar terminology again the Kālasaṁkarṣiṇī is said to be so, because it drags Kāla within and without. This, of course, is said with a shift in the meaning of the term Kāla. Kāla is prāṇa, breath or

1. दोषम्न वितनोति सर्व्वया तद्ग्रहश्च सङ्घा परत्रये ।

क्रमस्य खलु काल ईश्वरे प्रत्यमुष्य भवती च काल्यसौ ॥

C.G.C.4.39.

2. T.A.V., I, p.10.

the principle of life (or the Prāṇa Pramātā). Hence it is essentially a manifestation of the supreme Awareness which appears contracted as Kāla through its freedom. The principle of life (Jīvana-vṛtti) flows through three channels namely Idā, Pingalā and Suṣumnā; has three modes, e.g., Moon, Sun and Fire, i.e., Prameya, Prāṇa and Pramātā respectively; and resides in three substrates, e.g., past, present and future.¹ Because of this dragging of the Kāla in and out, the creation, sustenance, withdrawal acquire meaning with reference to the external Kāla, the Prāṇa subject. This principle of life is all-pervasive and enlivens the entire world of being, expressing itself through individuals. The sole reason behind the ultimate's appearing as Prāṇa, seems to be its will to display an excellence in the emanation of cosmic variety.² So long as the relation of the life-breath (Prāṇa) with the individual (Prāṇa-pramātā) continues, the external world exists. The

1. त्रिवर्हं त्रिपथं त्रिस्थं कालं सा कर्णाति स्वतः ।

बहिस्ततश्चात्मनीति श्रीपरा कालकर्षिणी ॥

P.P.42, quoted, Abhi., p.90.

2. चवत्प्रपंचवेचिद्व्यप्रकर्षाकरणोच्छ्रया ।

सर्कोचं परिगृह्णाना सविद् भगवती स्वयम् ॥

प्राप्नोति संकुचस्तत्प्राणाग्राहकभूमिकाः ।

कर्णयन्त्यन्तर्बहिर्वेति कथ्यते कालकर्षिणी ।

ततो नैसर्गिकस्तस्याः प्राणासंबन्ध आगतः ॥

S.S.Va(V).3.190, 195-96.

moment the life-principle is held back, Kālī, the ultimate reality, shines as such. This theory is said to be inspired by the Vajasaneyā Āgama.¹

5. CORRELATION BETWEEN KĀLĪ AND KĀLA ŚAKTI

It is in this context that an unconscious effort of the Kashmir Śaiva thinker to effect a definite correlation between Kālī and Kāla-Śakti cannot be missed. The idea that the absolute has no tinge of time, i.e., succession etc., in itself raises an anomaly as to how one would then account for the phenomena of succession in the empirical and objective world. The question is valid only seemingly, because to say that the absolute is related to time simply refers to the intrinsic capacity of the ultimate to appear as the universe replete with the vivid and manifold content. Kālī is the name given to such a dynamic ultimacy as, associated that it is with time-force (Kāla śakti), manifests in the external realm the phenomena which, in the final analysis, are identical with Awareness. This integral dynamism emerges

1. तथा च वाजसनेयायास -

या सा शक्तिः परावृद्धा व्यापिनी निर्मला शिवा ।

शक्तिवृद्धस्य जननी परानन्दामृतात्मिका ॥

महाघोरेश्वरी कण्ठा सृष्टिसंहारकारिका ।

त्रिवर्हं त्रिवर्धं त्रिस्थं कलात्कालं प्रकर्षति ॥

S.S.Vi, pp.136-137, also cf. S.S.Va(V), p.43.

as the principle of life-breath animating the entire cosmic order.¹ It may, once again be pointed out, that the Kashmir Śaiva concept of channel (Adhvan) is rooted in that of Kālī or Saṁvit (Awareness) as Prāṇa and is originally divided in its double aspects namely, time and space to which the later set of six Adhvans is traced.²

KĀLAGRĀSA VIS-A-VIS PRĀṆAGRĀSA : Thus, one is in a better position to appreciate the Kashmir Śaiva attempt to equate Prāṇagrāsa with Kālagrāsa^{and} accordingly to define Kālasaṁkarṣiṇī in terms of Prāṇagrāsa (devouring of the life-breath). Constant effort at controlling the movement of life-breath (Prāṇacāra) leads to the complete mastery over it. And this Prāṇagrāsa gradually paves the way to the attainment of the state of Kālasaṁkarṣiṇī, the principle of perfect Awareness, setting all the distinctions of knowledge aside with the logic that the Prāṇa's rise is conditional to and consequent upon rise of time. Time, therefore,

1. क्रमाक्रमात्मा कालश्च परः सैविदि वर्तते ।

काली नाम पराशक्तिः सैव देवस्य गीयते ॥

सैव सैविद् बहिः स्वात्मगर्भीभूतो क्रमाक्रमौ ।

स्फुटयन्ती प्ररोहेण प्राणावच्छिरिति स्थिता ॥ T.A. 6.7-8.

सैव कालशक्तियोगिनी सैविह प्राणनात्मतया प्रस्फुरिता इत्यर्थः ।

T.A.V., IV, p.7.

इति प्राणादये योऽयं कालः शक्त्यैकविग्रहः ।

विश्वात्मान्तःस्थितस्तस्य बाह्यरूपं निरूप्यते ॥ T.A.6.129.

2. T.A. 6. 21-22.

being per se an unit of knowledge, remains a fiction so far as pure Awareness is concerned.¹

6. SCRIPTURAL APPELLATION AS SAMHARA-HRDAYA

Kālasaṃkarsīṇī is recognised as Saṃhārahṛdaya in the scriptures² and is said to be the ultimate point of complete submission and utter withdrawal with absolutely no trace of the objective content.³ In the context of Sāṃvitkrama, the real freedom is said to lie in realization of the transcendental subjecthood by tiding over all the stages containing reference, howsoever minute, to the constituents of knowledge, viz., subject, object, means etc. Even though the universe remains as 'being' in its prenatal (prior to external manifestation) condition, yet through its gradual identification - first with the grasping medium, and then with the cognizing subject in the experiential form of 'I' with the 'this' element pushed back - it

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1. प्राणाग्रासक्रमावाप्तकालसंकेर्षणास्थितः ॥
सर्वदेवैव पूर्णा स्याज्ज्ञानभेदव्यपोहनात् ।
तथाहि प्राणावास्थ्य नवस्यानुदये सति ॥
न कालभेदजनितो ज्ञानभेदः प्रकल्पते ।
कालस्तु भेदकस्तस्य स तु सूक्ष्मः दाणां मतः ।
सौदम्यस्य चावधिज्ञानं यावत्तिष्ठति स दाणाः ॥

T.A. 7.22-25.

2. हृदं संहारहृदयं प्राच्यं संष्टौ च हृन्मतस्य ।

T.A., 4.191

3. संहारात्मनि

सर्वसंहार-संहार-संहारमपि संहरेत् । साशक्तिर्देवस्याभिन्नरूपा शिवात्मिका ॥
इत्याद्युक्तस्वरूपे श्रीकालसंकेर्षिणीधाम्नि लीयते तदैकात्म्ये प्रस्फुरतीत्यर्थः ।

T.A.V, III, p.221.

attains identity with the metempirical supreme subjecthood. In the conventional phraseology of the system, this is merging in the abode of Kāla-Saṁkarsinī. This stage closely resembles the state of Parama Śiva in the recognition-school. Parama Śiva, is the absolute, ultimate, supreme and fundamental reality subsuming all the categories both of knowledge and being.¹

7. KĀLA-SĀṆKARSINĪ IN THE ĀGAMAS; AND ITS LATER DEVELOPMENT AS ALL-INCLUSIVE PRINCIPLE

Kāla-Saṁkarsinī is an Āgamic appellation of the absolute.² The Tantrāloka traces it to the Deviyāmala Tantra. Originally this name came in vogue in the context of Mahādāmaraka Yāga which was detailed in the beginning of the said tantra. Unfortunately, this description is lost to us. In the passage, quoted by Jayaratha from the tantra, it is described as the deity par ultimate (Parātītā). The deity corresponds to the Māṛṣadbhāva of the Srīpūrvaśāstra, also known as the Mālinīvijayottara tantra.³ This appellation

1. सर्वथा त्वन्तरालीनान्ततत्त्वोपाधिर्भरः ।

शिवः चिदानन्दधनः परमादारविग्रहः ॥

I.P.K.4.1.14

ततश्च सावस्था सवित्स्वभावेन भगवतो नित्यशुद्धस्य

गलितप्रमेयकथा सर्वोत्तीर्णा व्यसिदिश्यते ।

BHAS.(V), II, p.307.

2. T.S.p.27.

3. मातृसद्भावसंज्ञास्तेनोक्ता यत्प्रमातृण् ।

T.A.V., III, p.206.

draws our attention to the perfect subjectivity which characterises this state. The journey from one Kālī to another till the twelfth one is realised/consists in a process of gradual awakening of pure subjecthood whereby the identity with Free Awareness is attained. In the Nīśi-Sañcara Āgama this state is remembered as Vāmeśvarī.¹ It may be relevant to mention, Kālasaṅkarsinī's movement does not adopt a regular mode that it would manifest and appear as and through twelve kālīs only. There is, indeed, no gainsaying the fact that all the cognizers at different levels are permeated by Kālī. It is a transcendental unitary entity looming large in everything and yet evading sub-servience to succession and, for that matter, simultaneity or supra-succession. Self-luminous consciousness is its real character which leaves no scope even for the trace of time, in other words, succession. Kālī is, thus, necessarily pure because the element of succession comes up only in the impure realm.² As the totality of power proceeds from it, Kālī is considered to be perfection-

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1. मातृसद्भावसंज्ञास्यास्तेनोस्ता यत्प्रमावण् ।
 स्तावदन्तर्भावितो प्रमावत्त्वं स्फुटीभवेत् ॥
 वामेश्वरीति शब्देन प्रोक्ता श्री निश्चिन्तरे ॥

T.A.4.177-178.

2. इत्थं द्वादशधा संविच्छिन्ती विश्वमावण् ॥
 सैवेति न कोऽयस्याः क्रमस्य नियमः क्वचिद् ।
 क्रमाभावान्न युगपत्समावात् क्रमोऽपि न ॥
 क्रमाक्रमकथातीतं संवित्त्वसुनिर्मलम् ।

T.A.4.178-179;

Also see T.A.V., III, p.208-209.

consciousness. The whole universe can be exhausted in its three powers - The Transcendent (Parā), The Transcendent-empirical (Parāpara), and the Empirical (Apara). The first one holds, beholds and manifests the entire world from Śiva down to earth as one with itself in the form of indeterminate consciousness or immediacy. The second one sustains this identity, yet at the same time produces distinction as in the case of the reflecting medium and the reflected figure. The total mutual exclusion is due to the third aspect known as Empirical. All these three are clasped within as identical with itself by Kāla-Saṅkarsinī.¹ It is also wholly responsible for manifesting an other similar triad. It is Parā when it appears as omnipotence and freedom. It is Parāpara when it wills to project world-order. It is Apara when it is essentially of the nature of succession.² Prior to creation it is pure, i.e., untarnished by the formal categories of subjects etc.³ It is the perfect consciousness that assumes all the forms including the twelve-fold order of awareness.⁴ It is the prius of the entire external and internal manifestation. All these logical constructions are essentially identical with Kāla-Saṅkarsinī. That a unitary principle appears in

1. T.S., p. 27.

2. स्वातन्त्र्यशक्तिः कर्मसिद्धताः कर्मात्मता चेति विमोर्विभूतिः ।
तदेव देवीः अमन्तरास्तामूर्तरं मे प्रथयत्स्वरूपम् ॥

T.A.1.5. cp. V. Bh. (B.A.), p. 4.

3. T.A., 4.148 and 176.

4. Ibid., 4.145-146.

4. Ibid., 4.147.

discrete units as different from itself is occasioned only by its unrestricted freedom.¹ There is complete cessation of all the sensuous and mental activities.² It is described as discharging two functions, namely exhibition of difference within itself and display of causal potency underlying the descending and ascending orders of pentadic functionalism (five acts) of the ultimate dynamism.³ It is, therefore, pictured as the harmony of *Sṛṣṭi* and *Bhāsa*, prime and the final acts. It is consciousness-abode of harmony and the supreme speech in nature.⁴ Since the entire objective pluralism including *Vāha-Śaktis* (five streams of supreme energy) and sense-powers is rolled back within its carton, it ever subsists as the transcendental subject (*Para Pramāta*).⁵ The principle of female divinity is itself the Lord Absolute.⁶

1. T.A. 4.147.

2. M.P.(S), p.55.

3. स्तदेव कालसंकिर्णियाः कालसंकिर्णित्वं युत्स्वस्वरूप
स्व मेदप्रदर्शनं, तथानुलोमकृत्यपर्वकहेतुत्वप्रदर्शनं च ।

C.G.C.(comm)., II, p.48.

4. सामरस्यभूवेयस .. आत्मानं परावाग्रूपं समरसीमावयति ।

M.P.(K), pp.54-55

5. T.A.V., I, p.11.

6. द्वादशैक्यतनुरक्रमो भैवस्त्वमसि देवि ते स्थितिः ।

C.G.C. 3.105.

8. KĀLĪ AND ŚUDDHAVIDYĀ

In view of the metaphysical peripheries of the problem, an observation made by Krama scholars needs close attention. This point may be found true of other allied systems alike. Kāla-saṁkarṣiṇī is depicted to have pure and perfect consciousness as its sole being. Kālī has been adored as the presiding deity of Śuddhā Vidyā (the pure knowing).¹ By implication it is Śuddhā Vidyā as such in the metaphysical context. Out of the dual meanings of Śuddhā Vidyā (i) as an end, and (ii) as an instrument to self-recognition called Sattarka in Krama phraseology, Kālī is identical with it in the first sense. In this sense the Śuddhā Vidyā is a most comprehensive principle and is different from its name-sake, the fifth psychic category of experience in the pure order.² In a similar vein the Bhairavī in the Kula system is deemed to be identical with Śuddhā Vidyā.³ It has been argued that if the ultimate principle, in its immanent aspect, is to be explained as nothing but self-consciousness, this necessarily has to be in the form of pure experiencing (Śuddhā vedana).

1. C.G.C., 4.41; also see T.A.V., I, p.10.

2. Ibid, 4.43; comm., II, p. 202.

3. P.T.V., p.213.

9. KĀLĪ AS ANĀKHYĀ

Kāla-samkarṣiṇī, Kāla-kṣayaṅkāri in other words, as Anākhyā or Anākhyā Paramesvari is a supra-sequential principle that even curbs the tendency for the rise of time-constructions (Kāla-vikalpa). In mystical phraseology the same has been termed Kula-rupa which is another name of Anākhyā.¹ It transcends the level of whatever 'is' and 'is not'. Kālī's presupposition is a logical necessity, should we want to swim across the temporal phenomena.² The term Anākhyā (indefinable) means a state defying a name which is a result of the lower grades of speech than Parāvāk. Though this is not of the nature of negation, yet it so appears. In the light of this, a ~~very~~ unique blissful experience of self-revelation takes place for the Yogin accounting for the Godly potency overflowing this state. At this level Anākhyā and Bhāsā,³ reckoned as the thirteenth Goddess, do not differ from each other and it finally emerges as an all encompassing principle.⁴ In the āgamic tradition the existence of variety of divine forms in order to serve various

1. कू' पदमनस्यम् Quoted, T.A.V., I, p.9.

2. B.U.(comm)., p.3.

3. Anākhyā and Bhāsā are used generally as synonyms for Tirodhana and Anugraha, the two functions of Absolute. Here they are used not in functional sense, but in the sense of ultimate Reality.

4. M.M.P., p.104.

ends is due to the agency of Krama (succession). All this variety vanishes in Anākhyā and subsists as absolute unity. This is a sequenceless and transcendental realm. It is experience, pure and simple.¹ It is Anākhyā, Avyapadesya and Anamakā, simply because language fails to describe it.²

10. KĀLĪ AS MAHĀBHĀIRAVA-CANDO-GRA-GHORA-KĀLĪ

This naturally explains as to why the Mahābhairava-Candogra-Ghora-kālī, a name given to Anākhyā in mystical context, is declared to be the ultimate.³ This state abounds in the ontological unity of the categories of experience, e.g., subject, object and means of knowledge as well as the cognition(as self-consciousness) that revel in the variety of forms.

11. KĀLĪ AS RUDRA-RAUDRES'-VARĪ AND VYOMA-VĀMES'VARĪ

Rudraraudres'varī is another name given to Kālā-Saṁkarsinī.⁴ The term carries an esoteric and mystic

1. This idea is amply expressed by the following verse of an āgama :

विच्छक्तिरमला शुद्धा बाह्यसविदनोज्ज्वला ।

शिवसद्भावधर्मस्था ता ह्यनारुयेति विश्रुता ॥

M.P.(S), p.39.

2. T.A.V., III, p.132-33.

3. या अस्मदंशे पूर्णतया परा इति परमेश्वर्युक्ता ।

Ibid, p.187.

4. श्रीकालसर्कषण्यपरपर्याया रुद्ररौद्रेश्वरी ।

M.M.P., p.92.

reference, though its philosophical meaning is no less significant. In *Vṛnda Cakra* it is the Sixty fifth principle that is embedded in all the sixty-four aspects.¹ The most common phrase dealing with its character portrays it as presiding or ascending the highest tide and the state of harmony.² It pervades even the first of the five *Vāhas* headed by *Vyomavāmeśvarī*.³ Even the faintest residual trace is not found in it. Hence it is 'lean' (*Kṛśā*) or lean-framed (*Kṛśatanu*).⁴ The twelve-fold creation is attributed to *Kālā*. In the sense-world the twelve-spoked emanation includes intellect and mind also. These twelve merge back into ego

1. M.M.P., p.194.

2. परधाराधिकृष्टामरस्यम् ।

V.Bh.V., p.68, M.P.(T).7.57.

3. This point must be clearly understood. *Vyomavāmeśvarī* in the *Krama* system, the first of the five *Vāhas*, is different from the *Vāmeśvarī* of the *Vāmakeśvara* or *Tripura* system. *Kālā saṁkarṣiṇī* has been identified with the latter.

The majority of authors, who have dwelt on the five *vāhas*, are inclined to believe that the *Kālā-saṁkarṣiṇī* is the highest category of which *Vyoma-Vāmeśvarī* is the first sprout (cf. V.Bh.V., p.68). The identification of *Vyoma-Vāmeśvarī* with *Kālī* (cf. Abhi., pp.506-509) seems possible only in the view of *Abhinavagupta* (and of course, those who follow him) who on the testimony of his own *Krama Stotra* believes in the ultimacy of *Maheśvara*. Thus *Kālī* comes to be His power.

4. M.P.(T); 7.57. cp.

इत्थं पूर्णस्वरूपापि महाशक्तिवत्स्मरा ।

सर्वोत्तीर्णं विद्यद्वत्तित्यन्ती कृशा स्मृता ॥

C.S.(MS), 39.

(Ahaṁkāra), the thirteenth principle. This Ego replaces Rudraraudreśvarī in the sense-kingdom. The last of the sixty five aspects it is the highest and comes to be deemed as 'rest' (Viśrānti), since the gradual elimination of succession is finally accomplished at this point. It is the supreme Grace,¹ the highest principle described as Akulārūpiṇī in mystic parlance. As soon as it shows its predilection towards concretization it leads to the emergence of the Kāla-pañcaka, known as Pañca-vāhas also, led by Vameśvarī.²

12. KĀLĪ AS THE SEVENTEENTH DEITY: ITS ONTOLOGICAL SYNTHETIC AND ANALYTIC ACTIVITY

The Kālā-Saṁkarṣiṇī has been called Śoḍaśādhikā or Saptadaśīkāla.³ The entire universe is reflected within it and is, therefore, identical with it as a reflected figure is with its reflecting medium. The idea is echoed in Pratyabhijñā also.⁴ This seventeenth power is reflected in Bhāsa, the fifth and foremost aspect of the absolute's functionalism. It is pure indeterminacy. The sixteen powers form the content of ephemeral multitude while the last one constitutes their prius. Thus the seventeenth power

1. ~~MP~~ M.P.(T), 7.51-101.

2. V.Bh.V., p.68.

3. M.M.P., pp.105-6, 184-185.

4. Bhas, II, pp.135-136.

stands for both, the immanent and the transcendental aspect of the Godhead. This unitary principle breaks into true-effulgence and self-awareness (Prakāśa and Vimarśa respectively). It is the unison and harmony for both and is alluded to as Bhairava and Bhairavi or Śakti and Śaktiman analytically. Thus it refers to the ontological synthetic activity and the ontological analytic activity of Kālī. This is why it is called a Yamala principle. It is the fundamental source of the fifty letters of the Indian alphabet representing the ideas basic to the constitution of the world as well as of five flows and all the mystic circles standing for the categories of experience and their totality. Thus the Seventeenth principle comes to be an alogical, metempirical principle explaining as it does how the world of duality comes into being from a monistic source.

THE

13. THE KEYNOTE OF KRAMA SYSTEM

A point deserves our careful attention. The entire metaphysics of the Krama is a journey from the grossest determinate state of the logical construction to the perfect indeterminacy. ^{That the} ~~determinacy~~ must be transcended; logical construct must be pierced through, is the key note of the system. It is in the nature of things that the purification of the determinate experience is strongly advocated. The twelve, sixteen, and sixty-four-spoked wheels presided over by the Kāla-Saṁkarṣiṇī are, in simple language, the vehicles of the levels of experience ranging from determinacy to the indeterminate ultimacy.

14. KĀLĪ : A COMPARATIVE LOOK INTO THE COGNATE TANTRIC LORES

A DIGRESSION : The Perfection of the Lord which is Perfect Awareness or Intelligence has been accorded numerous nomenclatures such as Spanda, Kula, Sāmarthya, Urmī, Trīśikā, Kālī, Karsinī, etc., in the āgamas bringing forth their specific character and career. The entire universe of being can be summarily disposed of under three powers, viz., Parā, Parāparā, Aparā. The ultimate power (Parā) or Perfection, which grasps the trinity as identical with itself and is known as Parā, Māṭṛsadbhāva and Kālakarsinī and so on,¹ only goes to reflect the substantially common ground covered by the individual systems.

A close look into various tantric lores reveals quite a few interesting parallelisms. Tripurasundarī of the Vāmakeśvara sect, Sāra of the Sāra system, Kaulikī or Visarga of the Kula system are the counterparts of the Kālī or Kāla saṁkarsinī in the Krama system.² Abhinavagupta in his Tantrasāra³ tries to reconcile the various epithets and appellations accorded by āgamas that these adjectives etc. are end-oriented. These parallelisms are carried to their

1. T.S., pp. 17-18.

2. T.A. 3.67-70; 3.143, 146; P.T.V., p. 144; V.M.V., pp. 28, 105.

3. P. 27.

farthest limits. According to Śivopādhyāya the supreme divinity of the Krama system finds its counterpart ⁱⁿ Prajñā-
pāramitā of Buddhist Tantricism.¹ Apart from this affinity the Buddhist Tantricism also talks of Prajñā or Kālī and conceives her as the spouse of the Lord - the Lord Absolute of Karuṇā Śūnyatā.² It appears that all the tantric sects were interknitted by a close affinity of theses and themes. This offers a remarkable field for future research. The point is further corroborated by the profuse similarity of diction in the presentation of respective deities as ultimate.³ For instance, Tripurā is described as a uniform continuous principle of self-consciousness transcending all barriers of time, the most pervasive category. Visarga or Kaulikī is represented as ^{the} Seventeenth crest (Kālā) and is said to be Akularūpa. Like Mahēśvara of Recognition-school, Kālī too has been identified with Pratibhā. This equation is echoed by almost all the authors in their respective spheres. Agreeing with each other with regard to fundamentals they

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1. इति क्रमस्तोत्रसंवादात् अपादानत्वेनपरैव देवी देशकालाकारावच्छेदविनाशिनो
समालम्भीया । एषैव भगवती निरावरणरूपा प्रज्ञापारमिता इति उच्यते ।
तत उक्तम् इयमेव शून्यमूर्तिः विज्ञानतन्त्रे परमशिवत्वेन
उपदिष्टा ।

V.Bh.V., p.141.

2. Cf. तार्किक बौद्धसाधना और साहित्य, नानाउपाध्याय, p.160.
3. Cf. V.M.V., pp.6-7; M.V.V., I.889-894; P.T.V.; p.164; T.A. 3.67, 253-254.

all declare that each of them constitutes the supreme realm of experience and existence and is the original source of whatever comes within the ken of our knowledge, experience and existence. Probably the genesis of their mutual distinction lies not so much in their respective metaphysics as in their practical aspects.

15. THE TWO LINES OF THOUGHT OWING TO DIFFERENCE IN EMPHASES

Though no ontological difference between Śiva and Śakti, Prakāśa and Vimarśa is maintained and Sāmarasya is declared to be the fundamental character of reality—where all diversity is reconciled in unity—, slight predominance of either aspect makes all the difference and answers the existing variety of approaches towards the realisation of the Supreme principle. Thus all the parallel concepts, representing as they do several lines of thought, can be divided into two groups, one emphasising the luminosity aspect and the other the awareness aspect. This divergence is clearly discernible within the fold of Krama system. One group leans towards Śiva or Prakāśa aspect as the ultimate and treats Kālī as subordinate to the Lord, while the other takes Vimarśa as the most fundamental and thus elevates Kālī to the Supreme position of the Absolute.

16. KĀLĪ: A CULMINATION OF VARIOUS PHILOSOPHICAL CONCEPTS OF TIME:

It may not be totally out of the context to suggest that a study of the concept of Kālī as a supreme metaphysical

and sole ontological principle in the Krama system brings the student to the threshold of an interesting phase of the history of Indian Philosophy. On the one hand it brings out the latent but close correlation among the cognate tantric creeds which still call for a scientific and thorough study in their proper perspectives and, on the other, emerges as a culminating point of various philosophical concepts of time-force (kāla-sakti) and mythical accounts of the same as a transempirical category.¹

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1. Cf. Atharva-Vēda 19.53.5 (Kāla-Sūkta) and 19.54.6, Mundaka-Upaniṣad 1.24-26 (perhaps contains the first ever reference to Kālī); Gītā 11.32; Gauḍopāda-Kārikā on Māṇḍukyopaniṣat 1.1.9; Viṣṇu-Purāṇa 1.2.8, 1.2.24; Ahirbudhnya Saṃhita, vii.5,6. etc.etc.

CHAPTER THREE

DYNAMIC ABSOLUTISM

(A study of the Absolutic dynamism in all its aspects, e.g., ontological, epistemic and esoteric, vis-à-vis the five cycles, namely, *Sr̥ṣṭi*, *Sthiti*, *Samhāra*, *Anākhyā* and *Bhāsa*.)

(527-644)

[Preliminary (527) - Relevance of the present treatment to Śāktopāya and its metaphysics (532) - Śaktyāviśkarana (532) - Krama as Pañcārtha and Catuṣṭayārtha identified with five-fold functioning of the Ultimate (534) - *Sr̥ṣṭi* Cakra: Cycle of creation (542) - *Sthiti* Cakra: Cycle of Sustenance (544) - *Samhāra* Cakra: The cycle of withdrawal (546) - The significance of the three cycles (547) - *Anākhyā* Cakra: The cycle of the unnamable (549) - The nature of *Anākhyā*: Concept explained - *Anākhyā* Cakra as Samviccakra and Śāktopāya (561) - Controversy about the precise number of aspects in *Anākhyā* Cakra (566) - Core of the problem with reference to cognitive process examined (572) - *Anākhyā*: The Pūjana Krama versus Samvit Krama (576) - *Kālīs*, i.e., different levels of cognitive experience and spiritual progression (579) - Powers in relation to object of knowledge (576) - *Sr̥ṣṭi* Kālī or the creative aspect in relation to the object (580) - *Rakta Kālī*:

Power of sustenance in relation to object (583) - Sthiti Kālī or Sthiti Nāśa Kālī: Power of withdrawal in relation to object (588) - Yama Kālī: the power of inexplicability in relation to object (590) - Powers in relation to means of knowledge (595) - Saṁhāarakālī: Power of the creation in relation to means of knowledge (597) - Mṛtyu Kālī: The power of sustenance in relation to the means of knowledge (600) - Rudra Kālī : Power of withdrawal in relation to means of knowledge (603) - Mārtandakālī : Power of Anākhyā in relation the means of knowledge (610) - Powers in relation to the subject (613) - Paramārka Kālī: The power of creation in relation to the subject (614) - Kālānala Rudra Kālī : Power of sustenance in relation to the subject (616) - Mahākālākālī: Power of withdrawal in relation to subject (619) - Mahābhairava Candograghora Kālī : Power of the indefinable in relation to subject (622) - Some concluding remarks regarding Anākhyā Cakra (624) - Four sub-cycles pertaining to Anākhyā (627) - Bhāsā Cakra: The cycle of the Absolute effulgence (634) - Bhāsā as the principle of ultimate transcendence and transparence (635) - Five cycles and the scheme of worship in the system (638) - Mutual relationship of the five cycles and conclusion (640).]

1. PRELIMINARY

The Krama system gives a system of dynamic absolutism in which the Absolute, out of the necessity of its nature as consciousness spontaneously moves itself through its will-power, and ultimately splits itself up into the subjective and objective order. But, as this emanation is an emanation of the self-evolving thought, there cannot be anything like outside or inside; yet, such is the mode of the emanation that each individual self seems to perceive an objective world before it. "The ultimate principle", to quote Dr. S.N.Dasgupta, "is pure consciousness endowed with self-spontaneity, and it is this self-spontaneous consciousness which manifests itself as psychological categories and as objective data side by side, and this makes the whole world of mind and matter with all their developments essentially spiritual in nature."¹ "The world of matter and that of mind are then both equally spiritual, only their spontaneity is manifested in different grades of perfection."²

The perfection, in the system, means harmony. The absolute, ultimately, has been conceived of as a melting

1. Indian Idealism, p.XXIII.

2. Ibid. p.194.

terminus of opposites and contraries.¹ The Krama system does not hesitate in claiming that the Universe of our discourse or any section of it - including the experiencing subjects - cannot enter on the stage of harmony, until it has exhausted all forms of opposition² reducible, in the system, to the 'I' and the 'this' expressions."And the result of that harmony", we may quote with profit the words of B.K.Mallik, "must be unity, as it is unity that alone can represent the realization of common purpose, the sine-qua-non of organic life. If harmony must mean that different centres taking part in it must imply a common purpose, and if different centres can only function to realise that purpose, there must be a stage to represent the realization of that purpose. Harmony without that realisation has no meaning and as the common purpose is bound to be monistic and singular, the realisation is bound to be ~~monk~~ a unity.³" Though these words have come up in the context of his own metaphysics, they sound aptly meaningful in the present context also.

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1. स्वयं भावा' योगः सकलभवभावैकमयता
विरुद्धैर्धर्मोद्यैः परिक्तीरनर्घोक्तिगुणः ।

K.S.(A).8.

2. परिच्छेदाभावाद् परमपरिपूर्णत्वमसम्भवं ।

K.S.(A).8

3. The Real and the Negative, p. 467.

✓
The Krama system comes out with a momentous conclusion and approximates to the most modern metaphysical systems of today. It is the mind (consciousness) and, for that matter, the universal mind, which is the ultimate unchangeable reality. But the Krama would never take it as the subject as opposed to what is called the object. This equation, Krama must warn, consciousness -reality should not be interpreted on the lines of Advaita Vedānta. Consciousness in Advaita Vedānta is simply a subject, though ultimate, and contentless. Nothing can be deduced from it except by introducing another concept known as *Māyā*, which too, is wholly inexplicable.

The Advaita thinkers cannot argue that though we cannot deduce anything from the ultimate mind it is not for that reason without content. It is endowed with a rich content, though indescribable, because homogeneous. The Krama is logically more consistent. To say simply that I feel to be a positive content is one thing, to say that it is positive because other truths can be deduced from it is another; and every rational enquirer will prefer the latter. It is here that the Krama metaphysics has a rational bias, and constructs the epistemic and mystical superstructure, whatsoever, on the firm ground offered by the rational stand it has taken with regard to the nature of reality. Krama is not opposed to the idea of reality as ultimate subjecthood or mind. What it is opposed to is the conception of the

ultimate subject as contrary to the object. Reality is not negative, that is, it is not without a content; it is rather replete with content.¹ All other truths can be and are deduced from it. And these deductions are truths by virtue of their being deductions from the Supreme Truth. They cannot be otherwise. These deductions are guaranteed by the inherent dynamism of Reality, thereby ruling out the the adhoc introduction of any concept such as Maya. Even the Maya itself in the Krama system is a deduction from the ultimate implying that the object, the 'this' element in experience, is not opposed to the subject, the 'I' element.

1. It should now be clear why the Krama thinkers take the Advaitin's concept of Brahman as negative in content or structure. They do not stop here, but go further and even treat the advaitins on a par with the Bauddha Sūnyavādins. Both have been assigned the Anākhyā stage in the Krama hierarchy of objective emanation -

अद्वैतमग्न आसीदित्यभावब्रह्मादिनः शून्यतामिमामिनो माध्यमिकाश्च
आख्याकदयायामिव स्वात्ममात्रस्फुरत्तललाणामात्मतत्त्वमाहुः ।

M.M.P., p.11.

But this assignment which involves indirect criticism of the two systems holds good in the figurative sense only, otherwise the Sūnya or Anākhyā state of Krama and that of Sūnyavādin, and for that reason that of Advaitin, are taken to be mutually different owing to differences in their bases. Vide.

यत्र अवेद्यं ज्ञेयदशानास्पदम् , अज्ञादेयम् , यत्र शून्यं

सर्वलिम्बनधर्मैश्च सर्वतत्त्वैरशेषातः । सर्वक्लेशशयैः शून्यं न शून्यं परमार्थतः ॥

इति उक्तस्वरूपम् ,

सावस्था काप्यविक्रिया मादृशां शून्यतां च्यते । न पुनर्लोकद्वयैव नास्तिक्याथनिपातिनी ॥

इति उक्तत्वाच्च यदेव वेद्यस्य अग्रहणां तदेव शून्यत्वं, तेन सुगतसुतभाविता शून्य-
भूतन्या, देवीनयोपासिता च अन्या ।

Instead, the former is deduced from the latter. Were it not so, the harmonious realisation would never be possible. If they are opposites, they are so in the limited sense only, viz., in constructing and working out the system of the universe they act as opposites only to let their opposition vanish in the final realisation. This is what harmony implies. The whole process of Samviccakrodaya (rise of the cycle of awareness), which constitutes one of the nine most important features of the Krama system, ~~is~~ ~~directed~~ is directed towards realisation of that harmony where the ideal stands actually realised by all the centres, subjective and otherwise, participating in this great project. It is why, the Krama thinkers are never tired of repeating, the ultimate, i.e., Kālī, is called Perfection-consciousness and the whole universe can be exhausted in its three powers, namely- Transcendent (Parā), Transcendent-Empirical (Parāparā) and Empirical (Aparā),¹ that assume all the forms including the twelve-fold order of Awareness, and suggest how the self-spontaneity manifests itself in varying grades of perfection. Since what we encounter in the beginning of our quest for Reality is the graded perfection alone, Krama system enjoins the gradual course of self-realisation through the successive purification of determinate

1. T.S., p.28.

thought-constructions (Vikalpa-Saṁskāra). The Awareness-cycle (Samviccakra) comprising twelve Kālīs amply demonstrates this initial aspect of the system.

2. RELEVANCE OF THE PRESENT TREATMENT TO 'ŚAKTOPĀYA AND ITS METAPHYSICS

As has already been mentioned, 'Śaktopāya, that is, the Krama system is a name of a very wide range of spiritual pathways that lead to the final attainment. Out of this group the three, namely, 'Saktyāviṣkarāṇa (recognition through discovery of intrinsic potency), Krama-Catuṣṭayārtha (four-fold functionalism) and Vikalpa-Saṁskāra (purification of determinate construction) happen to be the most important. All the three incidentally find full expression through Samviccakra or the cycle of Awareness which is going to be discussed presently. Since all the three are teleologically oriented to reach the common goal- indeterminate ultimacy-, their agreement in detail is not only intelligible but natural also.

2-A. 'ŚAKTYĀVIṢKARĀṆA

Let us begin with the process of 'Saktyāviṣkarāṇa, a phrase borrowed from Utpala together with all its associations (शक्त्याविष्करणेन प्रत्यभिज्ञा उपदर्शयते I.P.K.1.1.3). According to Kṣemarāja, who must be credited with adding this Upāya as 'Sakti-Cakra-Vikāsa (expansion of the power-

cycle) to the itinerary of Śāktopāya, whether it is the transphenomenal order or the phenomenal one, the Divine Essence always retains its authorship of the five-fold act, viz. *Srṣṭi* (emanation), *Sthiti* (sustenance), *Saṁhāra* (withdrawal), *Vilaya* (concealment) and *Anugraha* (grace).¹ The equation, in this respect, between mundane and trans-mundane manifestation suggests that the ultimate principle carries out the five processes even in the condition of *Samsāra*. This authorship of the pentadic functionalism occurring within one's own personal experience, if pursued steadily with firm understanding, reveals the true nature of the absolute, i.e., self, to the seeker.² What we call *Jīvanmukti* (liberation within life-time) is not something adventitious, but consists in knowing the universe as an unfoldment of one's own essential being. This aspect of self-unveiling is characterised as *Śaktyāviṣkarāṇa*.

1. तथापि तद्वत् पञ्चवृत्त्यानि करोति ।

P.Hr. 10.

2. स्वमिदम् पञ्चविधवृत्त्यकारित्वम् आत्मीयं सदा दृढप्रतिपत्त्या
परिशील्यमानं माहेश्वर्यम् उन्मीलयत्येव भक्तिभाजाय ।

Ibid, p.63.

Also see M.M.P., p.100.

2-B. KRAMA AS PAÑCĀRTHA AND CATUṢṬAYĀRTHA IDENTIFIED WITH FIVE-FOLD FUNCTIONING OF THE ULTIMATE

The unusual attention, which the present system has focussed on the fivefold function of the absolute in both realms, has won for it the title of Catuṣṭayārtha¹ and Pañcārtha.²

It is Catuṣṭayārtha, when we leave out the fifth function, i.e., dispensing of grace (Anugrahātrta), as it is nothing but becoming the absolute itself. And Pañcārtha, obviously, includes the fifth one also. We shall see, later, that these are instrumental to the emergence of the Awareness-cycle or the cycle of Powers. The point, at issue, merits consideration in a wider perspective and greater detail. In

1. क्रमः कृष्टयार्थः । T.A.V., I.p.150

सृष्ट्यादिकृष्टयमेव क्रमार्थत्वेन प्रतिज्ञायते ।

M.P.(S) ., p.42

सकस्य चित्प्रवाहस्यक्रममेवः स्वर्गोचरे ।

इच्छाज्ञानक्रियाभिर्यः क्रमार्थः सोऽभिधीयते ॥

मैश्वर्यवृत्तिरेकस्यां शक्तौ यत्क्रमणं क्रमात् ।

सृष्टिस्थितिलयानाख्यैः स क्रमः परिकीर्तितः ॥

Quoted, Ibid., p.45

2. प्रपञ्चवैविध्यमुत्तमं प्रपञ्चकं प्ररूढपञ्चार्थरहस्वमल्लियाम् ।

प्रकाशयामास महेश्वरः स्वयं परं परामर्शयोगिहंस्फुराम् ॥

M.M.P., p.63.

the last chapter various meanings of the root Kala, such as Kṣepa, Jñāna, Saṁkhyāna, Gati and Nāda, have been brought to our notice. All of them are identifiable with these five acts, viz., Sṛṣṭi, Sthiti, Saṁhāra, Anākhyā or Vilaya and Anugraha respectively. Similarly, it may be noted that in their nature and structure they anticipate Icchā, Kriyā, Jñāna, Ānanda and Cit, respectively.¹⁻² These two equations, if kept in mind, would facilitate us to understand their character and mode of behaviour even with regard to the part played by them in the epistemic context. Consequently, the sub-equations of creation (Sṛṣṭi), sustenance (Sthiti), withdrawal (Laya), etc., with the knowable, the means of knowing and the knower respectively should, therefore, cease to baffle us.³ These five acts have been differently termed in the several schools of the Krama system owing to their affiliations with different Pīṭhas. The most popular nomenclature comprises Anākhyā and Bhāsā for Tirodhāna and

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1. Cf. *ibid.*, pp. 60, 63; K.S.(A).14; see ~~also~~ the following verses which are quoted by Śitikanṭha in M.P.(S), p. 45:

चित्स्यादिच्छावती सृष्टिस्तत्र शक्तिः स्थितिः स्मृता ।
ततो निवृत्तिः संहारोऽनास्था त्वावन्तमध्यागा ॥

आस्था चित्परा शुद्धा तदिच्छा सृष्टिरिष्यते ।
स्थितिस्तन्मज्जनं मध्ये संहारस्तन्निवर्तनम् ॥
इच्छानुपातिनी सृष्टिः स्थितिश्चित् चमत्कृतिः ।
तदभावेन संहारो यस्यान्ते देवतात्रयः ।

2. In Catuṣṭayārtha Ānanda is dropped and Anākhyā coincides with Cit.

3. त स्वामी सृष्टिस्थितियम्यसू जितरुचाय ।

शशाङ्कान्गीनाम् युगपदुदयापायक्षिप्ताः ॥

Anugraha respectively, the first three terms remaining unchanged. Similarly, in another tradition Atti, Tṛpti, Prāpti, Virati and Viśrānti replace the usual phrase¹ of Sr̥ṣṭi, Sthiti, Samhāra, Vilaya and Anugraha. Yet other traditions supplant these with Udaya, Avabhāsa, Carvāṇa, Kālagrāsa and Viśrānti² as well as Ābhāsana, Rakti, Vimarsana, Bījāvasthāpana and Vilāpana respectively.³

Since the entire metaphysical base of the Krama system is realisation-oriented, these functional concepts will be examined with reference to the empirical subject and his world of objective experience. Let us take, for illustration, the case of the perception of a post. When a person rivets his eyes on a post, his bare inclination to do so amounts to 'creation' of the object (i.e. post). Creation consists in taking an object (post) as distinguished from the other (i.e. pitcher). Persistence in such a cognition, even for two or three moments, brings out the phenomenon of sustenance; because sustenance is nothing but the staying on of the object in the same condition. But the moment he diverts his attention from the previous object (post) to a new one (pitcher), the previous object is said

1. M.P.(S), pp.41,42.

2. Ibid., p.42. cp. S.P., p.48.

3. P.Hr. 11.

to stand absorbed (Samhāra) and the fresh one, in question, created. Yet, there is an intermediate or transitional state caused by the transit from one state to the other. This is called the fourth state, i.e., Anākhyā casting aside all the objective association, and is said to be characterised by pure consciousness. In our case this state marks the transition from the diversion from the post of ^{cognition of its} the cognition of the pitcher. Now comes Bhāsā (The Light) which, though immanent in all these processes, claims immunity from them.¹

These acts admit of one more explanation as well. It is common knowledge that a post is usually made of wood; yet, on the occasion of the post's perception, we are not necessarily conscious of its having been manufactured out of wood. Hence, when a post is perceived as a post, its latter aspect (i.e. being a product of wood) remains unnoticed and similarly, when the latter factor is taken note of, the former one recedes to the shade. In each case, whichever (of the two) is perceived is created while the remaining one stands withdrawn. But the complex perception of the post as a whole, e.g., a wooden post, in which both the factors are called upon to render their part, marks out the state of sustenance, because the individual brightness of the two cognitions is for the time

1. M.M.P., p.53.

being lost in the said configuration. Once the object, whatever be the case, has served its purpose, the determinate consciousness - 'this is a post' - subsides. This period of qualm is known as Anākhyā, the unnameable, followed by the state of realisation of the self-spontaneity of the ultimate thought called Bhāsā.¹ It is in this context that a reference may be made to Kṣemarāja's observations.² According to him, transcendental consciousness, while entering into the sphere of the body etc., in the process of self-externalization, "makes objects like blue etc., appear in definite space, time etc. Then with reference to appearance in definite space and time etc., it is His act of emanation (Sṛṣṭrta); with reference to appearance in another space and time etc., it is His act of withdrawal or absorption (Samhartṛta); with reference to the actual continuity of the appearance of blue etc., it is His act of maintenance (Sthāpakatā);³ act of concealment (Vilayakarṛta) consists in making the object appear as different and that of dispensing grace (anugraha) lies in appearance of everything

1. M.M.P., p.53.

2. P.Hr., pp.62-63. Also cf. M.M.P., p.53. Mahēśvarānanda's treatment of the point, in hand, has actually been drawn on Kṣemarāja's.

3. We have tried to retain the translation by Jaideva Singh, in general, except modifying it when there was a difference in interpretation or else occasion demanded so.

as essentially identical with the supreme principle of self-effulgence. By taking another illustration, in which the perception of the yellow follows the perception of the blue, the idea may be made still clearer. Such a case, at the outset, would present the percipient as withdrawer (Sāṃhartā) from the point of view of the cognizer of the blue already manifested. But the same would mean creatorship for one who is perceiving yellow being manifested. Sustainer is he with reference to the manifestation of distinction. He exercises concealment with reference to the object whose impression the heart has retained. He comes to be known as dispenser of grace in view of his letting the world, which has been reduced to a germinal form, i.e., memory etc., identify itself with pure awareness.¹ These very five acts have been differently termed in the Krama terminology, e.g., manifesting (Ābhāsana), relishing or attachment (Rakti), self-realising (Vimarśana), settling of the seed (Bijāvas-thāpana), and liquefying (Vilāpana) respectively. These

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1. यथा प्रथमामाश्रितनीलतद्राह्मभावापेक्षाया संसृत्वम् , अवभासमानपीत-
तद्राह्मभावापेक्षाया संसृत्वम्, विच्छिन्नताभासापेक्षाया स्थितिहेतुता,
ऋतः संस्काररूपतापादिताभासापेक्षाया क्लियकारित्वम् , शुद्धसंविदैक्या-
पन्नप्रविलापितस्मृत्यादिबीजभावाभासापेक्षाया अनुगृहीतत्वम् इत्येवं सर्वदा
सर्वांषु दशांषु पंचविधकृत्यकारित्वम् माहेश्वरमेव स्वरूपं सर्वत्र जन्ममाणामव-
स्थितम् । तत्रैव केषां चिदेव अनुत्तरसमाधिधानां धिष्णा अधिरौहति
न तु अन्येषां देहावभावाभाविनाम् ।

have been reinterpreted in terms of perceptual functioning of the senses.¹ Thus, from the exclusive Krama point of view, whatever appears through the successive functioning of the sense-divinities is, so to say, emanated. An object, thus brought forth into appearance, is said to be sustained in experience by the Sthiti-devī (maintenance-goddess) so long as it is enjoyed by the particular cognitive sense. It is withdrawn at the time of confident grasp, viz., "I have known the object." However, when in the process of withdrawal the object of experience generates various inner impressions of doubt, i.e., contraction of nature, it is pulled up to the state of concealment (vilaya or Anākhyā) by making it acquire the germinal state of the future creation. ~~add.~~ When this world in the germinal condition is held back inwardly, and anything else that figures in our experience at that moment is brought to sameness with the quintessence of the knowing self, through the processes of Haṭhapāka and Alamgrāsa (that refuse to tolerate any determinate experience and existence as separate from consciousness), it is regarded as the state of Anugraha. In other words it is the attainment of perfection, an outcome of supernal grace.²

1. Kṣemarāja adds - श्रीमन्महायदृष्ट्या दुर्गादिदेवीप्रसङ्गात्मेण ...
Ibid, p.64. Curiously enough, Jaideva Singh translates श्रीमन्महायदृष्ट्या as 'from the point of view of the highest end' which is not substantiated by facts. It simply means "from the point of view of the Krama."

2. P.Hr., pp.64-66.

Kṣemarāja takes up this problem in detail in his Spanda-Sandoha written with the sole purpose of explaining as to how this realm of 'Sakti-Cakra-Vikāsa' contributes to the self-recognition.¹ The five-fold function of the absolute is *raison d'être* of the world. But, does it not come in conflict with the established Krama view that the various phenomena of creation and destruction etc., of the universe are brought about by their respective presiding deities ? For Kṣemarāja there is no discrepancy between the two views. His interpretation of the phrase 'Sva-Śakticakra-Vibhavam' (Sp.K.1) in his Spanda-Nirnaya leaves no doubt on this score. For him, the Absolute, Manthāna Bhairava (be it noted that Kṣemarāja agrees with Abhinavagupta in holding the supremacy of Maheśvara), is the source of the entire cosmic sport embracing creative activity, manifestation, enjoyment and absorption which all proceed from the cycle of twelve divinities, such as *Sṛṣṭi*, *Raktā*, etc., the presiding deities of creation etc. But, while these divinities perform their functions, they do so under the impact of a close embrace of the Lord.²

1. Sp. S., pp.16-20.

2. Sp. N., p.6; cp.

ब्रह्मलिंगस्वात्ममये महेशेतिष्ठन्ति यस्मिन् विभुशक्तयस्ततः ।

तंशक्तिमन्तं पृणामामि देवं मन्थानसंज्ञं जगदेकस्वतः ॥

This fivefold functional activity of the absolute has a consistent and uniform flow and is revealed to those alone who are endowed with tremendous spiritual awakening.

3. SRSTI-CAKRA : CYCLE OF CREATION

We may now switch over to the other margins of the Five Functions. All these acts, functions, or states of the absolute agency have been conceived, in their own right, as constituting the five cycles (cakras) all going by their respective names. These cycles, in the esoteric language of the system, reflect the flow of Universal energy as a continuum. Hence mutual pervasion among them is not ruled out, rather it is accepted to be the self-evident inference from it. Their acquiring of the individual name depends on predominance of the respective function over the rest of them.¹ Though each act incorporates the semblance of all other acts, the predominance of one implies the emergence of the variety with regard to that one only.² Without looking deeper into all these cycles,

1. तत्तद्विक्तांशोपसंग्रहात् सृष्ट्यादीनां पृथग्व्यवस्था । M.M.P., p.101
2. ततश्च सृष्ट्यादिपर्वकृत्या न्तर्गतमखिलमपि वैविध्यमेकस्यां सृष्टावेव परिस्फुरतीत्युक्तं भवति ।

M.M.P., p.101

some brief observation should suffice presently. *Sṛṣṭi*, *Sthiti*, *Samhāra*, *Anākhyā* and *Bhāsā* - the nature of these acts consists in *Kriyā* (*Jñāna*) *Icchā*, *Udyoga* (effort) and *Pratibhā* (lit., Shining to). The very dynamism of the Lord is known as *Bhāsā*. On the analogy of an unruffled and calm ocean that suffers the rise of waves after waves on its surface owing to its contact with air, it may be suggested that it is *Bhāsā* which supplies the basis for the rise of all acts in succession. Thus creation is said to be the synthesis of five processes, namely *Udyoga*, *Avabhāsa* (manifestation), *Carvaṇa* (chewing or relishing), *Ātma-vilāpana* (self-liquefying) and *Nistarāṅgatva* (wavelessness). All of us, the empirical subjects, are invariably associated with each of these processes. For example, the function of a potter may be analysed. In the first instance, he gets ready to create externally what erstwhile was one with his thought. This is *Udyoga*. The idea achieves a concrete shape with the aid of a stick, wheel and other instruments. This is *Avabhāsa*. In the third instance, while employing the product in service of many a purpose, he constantly takes the object as his own. This is called *Carvaṇa*. The moment it has served its cause (*arthakriyā*), the potter gets indifferent to it. This is the fourth instance known as *Vilāpana*, followed by the fifth and final stage called *Nistarāṅgatva*, when even the memory of the purpose served by the pot vanishes. And thus, though the *Bhāsā* is beyond *Krama* (succession), it appears to be successive due to its inherent

freedom.¹ The cycle of creation is said to consist of ten crests or aspects (Kālās) with reference to the five processes described above and their agents. In the mystic terminology they are known as Yonis and their Siddhas.² These Kālās reflect the absolute's first propensity toward self-concretion.

4. STHITI-CAKRA : CYCLE OF SUSTENANCE

Now we come to Sthiti-Cakra, the cycle of sustenance. Sustenance consists in continuation of the emanated until the desire to withdraw them has arisen.² It has twentytwo aspects, namely, (1) four lords of ages (Yuganāthas), who preside over their respective spiritual seats (Pīthas), are known as doer (Kartā), knower (Jñātā), resolver (Vyavasītā) and conscious or Aware (Cetā). They are responsible for the rise of different worlds under the various

1. M.M.P., p.101; The views expressed by Dr. Gopinath Kaviraj in his तार्किक वाङ्मय में शाक्तदृष्टि (pp.90-91) are taken from M.M.
2. Ibid; M.P.(S), pp.112-114; M.P.(T) 8.7 -
 पञ्चाकाशस्वरूपस्य सत्त्वस्यानुरूपतः ।
 योन्यादिपञ्चरूपेण पूजनात्मा यतः स्थितः ॥
3. स्थितिहिंसां वृष्टानां पदार्थानां यावत् संजिहीर्षादयमवैयाकृत्येन
 अतस्थानम् यदुक्तं स्थितिनाम स्वरूपस्य तत्तद्रूपतया धृतिः ।

states of experience namely, wakeful, dream, deep sleep etc. To these four the number of their spouses, the presiding divinities of those Pīṭhas (Oḍḍyāṇa, Jālandhara, Pūrṇagiri and Kāmarūpa) may also be added. These four are known as Kriyā (activity), Jñapti (understanding), Vyavasiti (resolving or determining), and Citi (consciousness). All these are assigned to the head-wheel (Śiraścakra)¹. (ii) Next come the twelve princes (Rājaputras) that live in hexagon (Ṣaṭkoṇa) of the heart and form two groups of six each. The former, known as Sādhikāra (with authority), includes intellect plus five organs of action; while the latter, known as Nirādhikāra (without authority) comprises mind and five organs of intellect.² (iii) And, in the centre of that hexagon are seated the two, i.e., Kulésvara and Kulésvarī that stand for 'ego' (Ahaṁkāra) and 'egoity' (Abhimāna-Śakti). This completes the total aggregate of twentytwo aspects which lie at the root of self's emergence as the multitude of forms. The lords of the ages impart significance to this cycle.³

1. M.M.P., pp.102-3; also see M.P.(S), pp.114-116.

2. राजनाथ प्रकृतिरजनाच्च मां राजसंज्ञामनुबोद्धमपातोः ।
षट् त्वया पृथग्मी प्रवर्तकाः पूत्रभावमाधिरोपिताः शिवे ॥

C.G.C.2.43.

3. युगनाथप्रसादेन सर्वदास्य स्थितिर्यतः ।
ऋतस्तदात्मकत्वेन स्थित्यात्मा पूजनक्रमः ॥

M.P.(T).8.12.

5. SAMHĀRA-CAKRA: THE CYCLE OF WITHDRAWAL

The sustenance- cycle is succeeded by the Sāmhāra-Cakra (i.e. cycle of withdrawal). Withdrawal consists in holding and drawing the objects - the externally manifested - back to their native fold, e.g., self, in the form of latent traces (Vāsanā) containing potentials of the future creation.¹ Here the eleven Kalās happen to be at work. The 'Ego' (Ahaṁkāra) represents Antaḥkaṛṇa (internal organ, viz., Manas, Buddhi and Ahaṁkāra) taken as one composite entity. This, together with ten sense-organs, accounts for the eleven Sāmhāra-Śaktis (potencies of withdrawal) which emerge after consuming the former. At this level, the ego works as the subject (because without this the concept of limited subject is meaningless), sense organs as the means of knowledge, and the objects of these senses as knowable. These Kalās are nothing but those aspects of the ultimate dynamism which stand for the internal grasp of this triad.

The notion of Eleven Rudras, in Śaiva and Hindu pantheon, may be easily understood with reference to these Sāmhāra-Śaktis.² All the three cycles form the various

1. संहारो नाम बलवान्तानां भावानां पारमेश्वरे प्रकाशे पुनः

प्रवृत्त्यौचित्येन कथानां कनीत्या वासनात्मतयावस्थानम् ।

M.M.P., p.103

2. M.M.P., p.103. For treatment of this problem from the point of view of the alphabetical matrices cf. M.P.(S), pp. 117-118.

modes of self-adoration characterised by indeterminacy. The main objective of these cycles is to make an allowance for all the spiritual aspirants, who have come up to the respective levels of these cakras with an unflinching mental attitudes, to have for ever the process of time nullified (kālagrāsa) at all the different levels of experience.¹

5-A. THE SIGNIFICANCE OF THE THREE CYCLES :e.g. SRSTI, STHITI AND SAMHARA

The author of ^{the} Mahānayaprakāśa gives sufficient hints to the effect that a controversy prevailed amidst the sub-schools of the system with regard to the utility and efficacy of the three cycles. The controversy reached the touching heights, and one of the schools actually went to question the very merit of propounding the concept.² They are of the opinion, once the mortification of the

1. सर्गावतारसंहारकृपाणामित्यभिष्यते ।

पूजनात्मस्वरूपाणां क्रमोऽयं निर्विकल्पकः ॥

अत्राधिष्ठवृत्तीनां व्युत्थानावसरेऽपि यव ।

कालग्रासो भवेन्नित्यं नानानुभवमभिष्टु ॥

M.P.(T)8.20-21

2. कथनादेव येषां तद्विश्रान्तिर्जायते परा ।

सृष्टिस्थितिसंहारकृपापेक्षां न कुर्वते ॥

वन्धमानान्तरं तैरनारथं कृमिष्यते ।

सृष्ट्यादिकृत्रियं तन्मते नैवफूयते ॥

Ibid.8.24-25.

process of time (Kālagrāsa) has been accomplished by the aspirants, all their psychoses would naturally subside at the final point of concurrence (Sankrāma) - a state of unobscured vision and complete rest. Such elevated aspirants are led to ultimate bliss by a little guidance and for them these three cycles are of no use. On their part, they want Anākhyā-Cakra (the cycle of the unnamable) to be worshiped, after Vṛnda Cakra. But differs the author of the Mahānaya-Prakāśa (T)¹, for, in his view, the practice and grasp of these three cycles (viz, Sṛṣṭi, Sthiti and Samhāra) not only causes the miraculous control over the atmosphere, both internal and external, but also induces an additional sense of self-fulfilment. The scriptural texts, such as the Vīravalī and the Siddha-Sūtra have actually inspired the author in formulating such a stand. The scope of threefold cycle can be extended to all the spiritual processes namely, kathana or Uccāra, Pūjana and Sankrāma.² But more important than this generalisation is the author's remark that these three wheels share a common feature, in the sense, that they are intended to achieve

1. अस्मन्मतेऽपि तदपि परिपूर्णार्थमिष्यते ।

स्तदसमारुढिवशात् प्रभावोहि प्रवर्तते ॥

M.P.(T) 8.26.

2. For these concepts see Chapter 5.

self-revelation (आत्मज्ञानसमुद्भूतः) constitute a type of cognitive process akin to retrospection of the objective perception (निर्माणावतुभासात्मकैः) and are, thus, deemed to realise their essence as submergence in Awareness (सविन्मज्ज-¹नसत्तरतामुपगतिः).

Maheśvarānanda in his Mahārtha-mañjarī finds himself in complete agreement with the author of the Mahānaya-prakāśa. He is quite emphatic in his views and feels that the only valid course open is to assimilate and imbibe the spirit of the five cycles beginning with Srṣṭi and ending with Bhāsa. To preach or go in for any other order is an act of blasphemy and profanity.² He is not without scriptural support, the Krama-Sadbhāva is his harbinger.³

6. ANĀKHYĀ-CAKRA : THE CYCLE OF THE UNNAMABLE

THE NATURE OF ANĀKHYĀ: CONCEPT EXPLAINED — Now we pass on to Anākhyā-Cakra hailed by the veterans as the

1. M.P.(T) 8.30

2. सृष्ट्यादिभासात्तत्तं श्रीदेवपाणिप्रदायानुप्रविष्टैस्माभिरनुसन्धीयते,
न पुनरेतद्विपर्ययेत् ।

M.M.P., p. 108

3. Ibid.

xxxxxxx quintessence of the system. This is the final stage of the four-fold (catuṣṭayārtha) and the penultimate one of the pentadic (Pañcārtha) Krama. This cycle of the Unnamable is the same what has been severally referred to as the cycle of Awareness (Saṁvicckra). Anākhyā, being a function of the Absolute, represents a particular state of the supreme agency or subjectivity. Thus in the fourfold Krama, Anākhyā is nonetheless recognised as Reality itself, or else as constituting the basic content of Reality. Automatically, on such a view, Parā Vāk (Supreme Speech) and Anākhyā are not distinguished as such and are held identical.¹ The same Reality conceived as Anākhyā is called Vyāpinī in the context of creation, Samanā in that of sustenance and Unmanā in that of withdrawal.² It enlivens the entire panorama of experiencing entities, modes and objects of such experiences, and the subjective reactions growing out of them. It is Anākhyā, as it has freed itself from all the

1. वेद्यंपरावाक् आत्मरूपा .. विश्वमयी सर्ववत् मासते ।
M.P.(S), p.39.

2. तदुन्मेषवशादिच्छा समुदेति प्रसूयिती ।
सृष्टिः सा परमा वाक् व्यापिनीति कथ्यते ॥
यत्रेच्छा सा निपतिता बाह्यार्थे सहस्रैव हि ।
तत्त्ववर्णा स्थितिरात्मा समता सा प्रकीर्तिता ॥
तत्त्ववर्ण स्वमादाय संज्ञता तदुपेक्षाणात् ।
संकीर्णतादिकास्य संहारश्चोन्मतावशात् ॥

three functions. A thing acquires a name in accordance with its function. Naturally a thing cannot claim a name if it has to perform none.¹

'*Śiṭikanṭha* is clearly in sympathy with the above view-point. *Abhinavagupta* is comparatively silent on the point, but *Jayaratha's* treatment of his views in the *Tantrāloka* reflects his inclination towards the above view. *Maheśvarānanda* appears to have adopted a different line. In his view *Krama* is five-fold one, *Anākhyā* occupying the fourth place. Though he denies any substantial difference between *Bhāsā* and *Anākhyā*,² he makes no pretensions about the penultimacy of the latter. In his view *Anākhyā* defies a name owing to its transcendence over the three later stages of *Vāk* beginning with *Paśyantī*. It has been equated with *Sūkṣmā*, a new variety of *Vāk*, which has been introduced by him as a matter of logical deduction. As regards the nature of the *anākhyā* the author of the *Cid-gagana-candrikā* thinks with *Maheśvarānanda*. According to the former,³

1. कार्यस्तु मवेत्यातिर्विनिवृत्तौ कथं हि सः ।

कार्यत्रयविनिर्मुक्ता इत्यनार्येया प्रकीर्तिता ॥

Quoted, M.P.(S), p.43.

2. T.A.V., III, p.132; also cp. ग्रीणाययन्ति वतसः सृष्टिदेवी-
प्रभृतयः सुधाया इव बलिभिः पतिसर्ततः स्वात्मसमर्पणेन ।

Kaula Sūtras. (MS), folio 2a.

3. M.M.P., p.105.

Paśyanti as Nāda, Madhyamā as Bindu, and Vaikharī as Lipi function respectively in the respective wheels, viz., Sṛṣṭi, Sthiti and Samhāra. This state, coming up after the withdrawal of the cognitive trinity, viz., subject, object and their relation of knowing, is characterised by the lone survival of consciousness. Since this consciousness is negative in content, consequent upon the removal of other aspects of the cognitive process, it is metaphorically spoken of as 'void' (Śūnya). Intrinsically, this is not a pure vacuum, because there still persists an inner consciousness of the transcendental self-spontaneity in the Yogin's experience.² It is pictured as inscrutable, simply because the exact quantum of the ultimate dynamism at this stage can neither be ascertained nor asserted in our language. In this sense even the inexplicability happens to be figurative. The idea has been clearly echoed in the stotrābhattāraka.³ The two different stands, as narrated above, have led to further divergence among the votaries of the system particularly in regard to the number of

1. नादविन्दुलिपिविग्रहा गिरस्तिष्ठः ऊर्ध्वगविमर्शशीकराः ।
संज्ञितिस्थितिविमुष्टिधामसु व्यापृतस्त्वदध ईश्वरलये ।

C.G.C.2.9

2. यत् सत्प्रकाशेऽप्यविकलवेन योगिना किमन्तर्विमृष्टव्यं यत्कौलिकस्फुरत्तात्मक-
मासानुमवसौख्यसम्पत्तिं जम्भात्मकतया पर्यवस्यति ।

M.M.P., p.104. Also cp. Sp.K.25.

3. यदुक्तं स्तोत्रम्भारके - अथर्व- वा त्रयातीतमुपचारेण गीयते ।

Quoted, M.M.P., p.104.

aspects, i.e. divinites, associated with the cycle named after this state. It shall be examined at an appropriate time within the confines of this chapter.

Immense importance has been attached to Anākhyā Cakra, for there is no better vehicle of attaining the cherished objective of self-knowledge. Two reasons have been adduced to support the contention. The one is mystico-philosophical and other is psycho-metaphysical. The former unveils the basic texture of the Sṛṣṭi-Cakra etc., while the later outlines the spiritual possibilities in proportion to the aspirant's psychological make-up and susceptibilities.

On our analysis of the five functional states of a living organism or the Supernal Being, and for that matter, all the respective Cakras associated with these states, one has a reason to think that each of all these Cakras overlaps and passes through the rest of them. Thus of Sṛṣṭi, Sthiti and Saṁhāra, Sṛṣṭikrama is embraced by Sthiti, Saṁhāra and Anākhyā, or the Sthiti by Saṁhāra and Anākhyā etc. Hence, one would be fully justified in conceiving such a cycle corresponding to Anākhyā state of subjecthood, the terminus to which every thing moves. But, one may suspect that there is no room for its further sub-division as done by some thinkers into sub-states like Sṛṣṭi-anākhyā, Sthiti-anākhyā and Saṁhāra-anākhyā. Is it to

suggest that the pure indeterminate Matrix splits itself into *Sṛṣṭi*, *Anākhyā* etc., falling back upon its association with distinguishing attributes (*upādhis*) etc. The clearcut answer is that considering the structure of the respective cycles as a whole (i.e. comprising various states, e.g. rise, maintenance, submersion etc.), it would easily be discovered that the cycles in question are necessarily one with their representative states and are finally reposed in themselves. Thus, for example, *Sṛṣṭi* Cakra is *Sṛṣṭi* in essence and rests in *Sṛṣṭi*. The same is true with the other two, i.e., *Sthiti* and *Samhāra*. It is only in *Anākhyā* Cakra that their repose in the fourth stage or final state (instead of themselves) becomes possible. Thus, in *Anākhyā* Cakra creation, ~~sym~~ sustenance and withdrawal etc., though each successive in its place, are reposed in *Sṛṣṭyanākhyā*, *Sthity-anākhyā* and *Samhārānākhyā* respectively.¹ And these three levels of *anākhyā*, which so far were associated with their distinguishing attributes (*upādhis*), now lose themselves in the primeval indeterminate

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1. क्रमत्रयस्य स्वल्पमात्रविश्रान्तिरेव अस्ति, न तु तुर्यक्रमगभीर्भावः ।
 आख्यकै तु सृष्टिः क्रमगर्भापि सृष्ट्यनाख्यविश्रान्तैव, स्थितिश्च
 क्रमगर्भापि स्थित्यनाख्यपरा, संहारश्च क्रमगर्भाऽपि संहाराना-
 ख्यपरास्वरः ।

Anākhyā and assume unity with it. The Kramas like *Sṛṣṭi* etc., are actually rediscovered in order that they may attain identity with their prius.¹ Otherwise, the very idea of diversity is foreign to it. Even then this multiplicity, e.g., Anākhyā-Prabhava (born of anākhyā), Anākhyā-maya (of the nature of anākhyā), Anākhyā-pratiṣṭhita (grounded on anākhyā) and Anākhyā-viśrānta (reposed in anākhyā), is brought out anew, simply to feel the full rigour of an unbroken spiritual continuum by letting the breaks ultimately disappear in the forceful current of harmonious awareness.²

The other factor which contributes heavily to Anākhyā Cakra's enormous significance grows out of its very nature. The Cakras such as *Sṛṣṭi*, etc., operate in the hemisphere of succession. But Anākhyā is supra-successive.³ Whatever the touch it has with the world of succession, it is because it constitutes their substrate.⁴ Anākhyā cycle occupies a unique position in the course of

1. एष सृष्ट्यादिक्रमो मूलभूतानाख्यस्वरूपविश्रान्तये पुनराविष्कृतः
इति - तत्परोऽयं प्रपञ्चातः । M.P.(S), p.119
2. अनाख्यप्रभवोऽनाख्यमयोऽनाख्यप्रतिष्ठितोऽनाख्यविश्रान्तरव, इति विभाग-
पूर्वकमविभागविश्रान्त एक स्वाखण्डविदामासुरूपो अनाख्यक्रममयो भेदविगलनेन
सामरस्यमयो महार्थः । Ibid, p.120
3. क्रमक्रमकलो तीर्णप्रथम । M.P.(T), 9.1.
4. सगवितारसंहाराः क्रमात्मानो व्यवस्थिताः ।
आख्यक्रममपि क्रमात्त्वमेव तदाश्रयात् ॥ Ibid. 9.19.

spiritual quest and is conducive to the forcible and sudden mortification of the process of time (Kālagrāsa); because, it bustles with trans-sequential self-awareness and, yet, remains anointed with sequence.¹ The natural outcome is that whatever the object, if it is traversed by our senses, the phenomenon of Anākhyā is very much in force. In other words, Anākhyā covers all the world of our daily intercourse including not only the relation, but the relate as well.²

The Anākhyā is a priori in the sense that it pervades, although essentially supra-sequential by itself, the domain of succession that entails and characterises the phases of emanation, sustenance and withdrawal.³ The Krama thinker means to say, that the phenomenon of succession is possible only when the reality appears in discrete and discontinuous bits. But, at the same time, the apparently sundered and insular moments do not give up inherent rhythm

1. क्रमात्परापरांशं क्रमारुणारुपिणः ।

कालस्य सत्त्वा ग्राससंक्रमादित्यभिष्यते ॥

M.P.(T), 9.20

2. यस्मिन् यस्मिन् हि विषये संक्रमन्ति परीक्ष्यः ।

तत्र तत्र ह्यनायासादनाख्यस्फुरणं स्थितम् ॥ Ibid. 9.21.

3. तत्र सर्गस्थितिविहाररूपे योयः क्रमः स्थितः ।

तत्र तत्राक्रमत्वेन आख्यं प्रथमं स्थितम् ॥

M.P.(T).23.

and relation. Really speaking, the succession as an exclusive entity does not suffer any connection in between the objects and, thus, the whole universe is reduced to the chaotic state of disconnected islands. Similarly, in a continuum denying to it any possibility of its emergence as successive phenomena, the concept of relation becomes logically meaningless and redundant. It is only through the Reality, manifesting itself through its own spontaneity into the exclusive and opposing events, that the phenomena of succession and their mutual framework can be accounted for. In this particular instance, Anākhyā Cakra stands for that continuum that dwells constantly in all the phases, such as creation etc., which are said to be successive as they stand isolated by mutual exclusion and abnegation. At this junction, the interlude between the succession and non-succession, there comes a stage of complete self-poise (vīṣrāntī) free from the tinge of either due to loss of 'Time' as a determinant of our experience.¹ Time's (i.e., succession's) elimination is a must. Otherwise, the whole process of knowing would go bankrupt, for it would fail to comprehend the 'other' object. This is due to the fact that

1. अत्रातिरेपि विश्रान्तिः क्रमाक्रमपदोष्णिक्ता ।

कालोपाधेनाक्रम्ये नान्तरीक्यया स्थिता ॥

the object and cognition both have taken recourse to varying nature and form as a result of delimitation of their essential being, i.e., self. First there is blue, then apprehension and still then relish or thorough grasp--and, if all stand in mutual isolation, the knowledge of blue would ever remain an impossibility. The phenomenon of knowledge is possible only when we are able to trace out the hidden liaison among the retala. Although the succession has been defined as Kāla by mutual exclusion (Anyonyavarjanāt), the phenomenon of understanding cannot be possible without taking into account the retala in utter isolation from one another.

Thus, we have to contend, all our experience and our communication with the external and mental world becomes feasible on the role played by Anākhyā. In this way we face the phenomenon of succession, and without denying the 'difference' or the 'exclusion' we have an experience thereof owing to anākhyā. And, at this point, the possibility of emergence as well as knowledge of manifold variety that is our world arises.¹

1. M.P. (T) p.9.25-30:

नोचेद भावान्तरे सविद प्रसरेत् कथमन्यथा ।
 तद्रूपमात्रावष्टम्भात् परिच्छिन्नात्मरूपतः ॥
 नीले तावत् स्थितं मानं मानं व किञ्च वर्णो ।
 क्रमेण स्थितं नौ वेन्नीलसंविन्नसिद्ध्यति ॥

(contd....)

Since, the mystical phenomenon of Anākhya has been dwelt upon in a context devising ways for spiritual emancipation, it gains added significance. Emancipation or, more correctly, 'liberation within life-time (Jīvanmukti), consists in realising the self as it is¹. Hence, the Krama thinker does not plead a negative attitude towards life, instead, it adopts a positive one. By taking each and every mode of life as true and genuine as any other could be, he makes the respective stages of spiritual aspirants the starting points of spiritual progression. There is no point in disparaging a man who is too much motivated by a sheer carnal desire or addicted to alcohol or given to eating of meat; because, each one entertains the possibilities of spiritual emancipation.² The modus operandi should be

(contd....) आदौ नीलं ततो मानं ततश्च यदि वर्वणात् ।
 अन्योन्यपरिहारेण नीलसर्विन्नं तदभवेत् ॥
 कालक्रमात्मा कथितः क्रमश्चान्योन्यवर्जनात् ।
 नैवं काचित् प्रतीतिः स्यादिविधाशामभेदतः ॥
 तन्निरीशविदां भोगमयानाख्यानुभाक्तः ।
 सर्वानुभवसिद्धौ लोकायात्रा प्रतिष्ठिता ॥
 आमुखाद् भासमानश्च क्रमो योऽयं व्यवस्थितः ।
 यद्यानुभवमेतस्य भेदे जात्यर्थं स्फुटं स्थितम् ॥

1. व्याप्यस्थितस्य तस्यातः स्वरूपमुपपद्यते ।

स्तत्परिज्ञानमयी जीवन्मुक्तिर्निर्गदयो ॥

M.P.(T)p.9.14

2. प्रायो हि मैथुने मधे मीधे च परिदृश्यते ।

आसक्तिः सर्वजन्तूनाम् विशेषात् कस्यचित् क्वचित् ॥ (contd....)

such as to create a sense of respect for whatever they are addicted to, since every thing, intrinsically, has flown from one single source. Corresponding to the various states of deep respect for and consequent involvement in their respective enjoyments, their susceptibility to spiritual elation swells up; and, the stage comes, when they prove spiritually as emancipated as others having come through different paths.¹ Follows the implication that real spiritual adventure consists in sublimating the perspective, enlarging the vision and reorienting the attitude. Any spiritual discipline, worth the name, must aim at fostering this value or attitude. It has been therefore rightly said, the one, who has realised the essence of Anākhya, ever remains inebriated with an awareness of harmony in experiences at all the levels.²

(contd....(2)....)

यदि तत्त्यागसंरम्भः पूर्वं तेषां विधीयते ।

उपदेशो न स क्तागपि चित्ते प्ररोहति ॥

M.P.(T).9.4.5

1. यथास्थितोपमोगात्मपूर्वं यत्सुदिश्यते ।
तत्राधिकृष्टाधिकस्य श्रद्धापूर्वं प्रजायते ॥

Ibid. 9.8.

2. लोलीभावस्थितं नित्यं सर्वानुभवभूमिषु ।

Ibid. 9.2.

6-A. ANĀKHYĀ-CAKRA AS SAMVICCĀKRA AND ŚĀKTOPĀYA

Now we have come to a delicate point. The rise of the 'cycle of Awareness' (Samviccakra) has been laid down as one of the cardinal necessities of the system. In fact, the Anākhyā-Cakra and the Samviccakra differ in names only. The essence of various descriptions of Śāktopāya consists in marking out the gradual stages through which a determinate idea, a logical construction, passes in order to get purged of all adventitious and impurifying affiliations. Thus, the residue, in any case, would be Pure Thought. The strengthening of the indeterminate idea, in the yogin, accounts for the emergence of the cycle of Awareness.¹ Really speaking the entire Śāktopāya is mental in structure (Cidupāya), psychological in character (Jnanopāya) and epistemic in approach (Mānopāya). Were it not so, we would completely write off our experiences of this manifold world rendering the whole philosophy an exercise in futility. The whole universe can be bracketed, without exception, under three heads, viz. Knower (Pramātā), means of knowing (Pramāṇa) and knowable (Prameya). They are nothing but the forms assumed by the absolute dynamism so as to satisfy the urge of self-expression. Each such cognitive form of

1. T.A.V., I, p.299.

supreme consciousness passes through a fourfold phase (Krama-Catuṣṭaya), namely emanation, sustenance, withdrawal and anākhyā.¹ Thus, four different modes of an object are possible owing to the emergence (Ullāsa), enjoyment (Sambhoga), relish (carvaṇa), and cessation or conclusion (Virāma) thereof. Similar is the case with the means of knowledge (Prameya) and the knower (Pramātā), too.² The famous twelve deities conform to respective contents of their prototypes and form a group of four each.³ Since they are essentially identical with the inherent activity of the thought, it is on their strength that the pure thought- the indeterminate idea, free from even the latent traces of logical thought construction (Vikalpa or buddhi-nirmāṇa), is

1. स्वस्वरूपं हि मेयमानप्रमातृः ।

सर्गावितारसंहारमयैराक्रम्य वर्तते ॥

M.P.(T).9.15; also quoted by Jayaratha, T.A.V., III, p.128.

2. तत्र मेयस्वरूपस्य चतुर्धा भेदसम्भवः ।

आदावकलितोत्थासस्तत्सम्भोगस्ततः परम् ॥

ततोऽपि चर्वाणं तत्र विरामस्तदनन्तरम् ।

स्वमानस्वरूपेऽपि चतुर्धा भेदसम्भवः ॥

स्वोचित्येन परिज्ञेयो मातृरूपे तथैव च ।

Ibid, 9.31-33.

3. स्वस्वरूपानुगुण्येन प्रत्येकं कलनावशात् ।

सृष्टिस्थित्यादिभिर्महेशचतुर्धा अपि ताः स्थिताः ।

Ibid. 9.16.

revealed to the knower or the spiritual pilgrim.¹

The same problem has been tackled elsewhere in a typically different way. 'Sitikanṭha, the talented author of the Mahānaya Prakāśa, finds out at least three stages in each act, howsoever subtle or minute it may be. By generalization, he applies this principle in purely an epistemic context. For instance, when we punch a hundred lotus-leaves by one stroke, though the process of piercing through is very difficult to catch and is liable only to be ascertained logically, the each leaf feels the pressure of the stroke at three points consecutively, viz. the beginning, the middle and the end. Though the time consumed is computable only mathematically, yet there had been, thus atleast three hundred punches. Likewise, each expansion of awareness (Saṃvit-prasāra), i.e., each cognitive process, comprises at least three stages². Wherever ~~there~~ there is a phenomenon

1. M.P.(T), 9,34.

2. इति सृज्मेऽपि सवित्प्रसरे प्रत्येकं भूमिकात्रयसंभवः । ... उदयोऽपि आदिमध्यावसानभेदेन त्रिधा । स्वं स्थितिरपि उच्यन्ती स्थितिमती प्रत्यस्तमिता तथा रंहारोऽपि प्रवर्तमानः प्रवृत्त उपशान्तश्च इति नवधा भावः । ... ज्ञानस्य आद्यन्तसमतया क्रमव्यवस्था भूमिकाभेदेन भासते ... स चोक्तवत् आधेन सह चतुर्धा महाक्रमः परिभाष्यते ।

of knowledge, an apprehension rises, subsists and then disappears. These stages are still divisible into three sub-stages, viz., emanation into Ādi, Madhya and Avasāna; sustenance into Udyantī, Sthitimatī and Pratyastamitā; and withdrawal or disappearance into Pravartamāna, Pravṛtta and Upaśānta. These nine stages together with the three sub-stages of anākhyā account for the fourfold succession (Krama) and the twelvefold rise of awareness. It is why these stages underlying a cognition have been identified with the vibrations, i.e., functioning, of the senses. According to the Kramakeli, they stand in the following order -

Sṛṣṭi-Sṛṣṭi, Sṛṣṭi-Sthiti, Sṛṣṭi-Saṁhāra, Sṛṣṭi-turīya; Sthiti-Sṛṣṭi, Sthiti-Sthiti, Sthiti-Saṁhāra, Sthiti-turīya; Saṁhāra-Sṛṣṭi, Saṁhāra-Sthiti, Saṁhāra-Saṁhāra and Saṁhāra-Turīya.

And, as already pointed out in the preceding chapter, the perfection of the ultimate reality shows itself in manifesting the tremendous multitude of powers, three being the chief-powers among them, accounting for the rise etc., of the universe and subsuming all the

1. M.M.P., p.104.

subsidiary powers within. Each of these three, known as Parā, Parāparā and Aparā, assumes four forms in Sṛṣṭi, Shīti, Laya and Turya. This fourfold rise of each power accounts for the twelve stages of cosmic unfolding. The same are known as Sṛṣṭikālī etc., in mystic parlance.¹ Abhinavagupta, though himself the author of the above scheme, deviates a bit from it in his Tantrasāra in suggesting that the four divinities, including the principle of the ultimate freedom called Kālasaṅkarṣiṇī, assumes three forms each in creation, sustenance and disappearance respectively.² Much capital should not be made out of this apparent digression which, according to Jayaratha, is not accidental but purposive and serves the interest of particular schools.³

1. तस्य शक्तयः स्वैतास्तिष्ठन्ती भान्ति परादिकाः ।
सृष्टौ स्थितौ लये तुर्ये तैवेता द्वादशोदिताः ॥

T.A.1.107; and

तदुक्तं धाम्ना त्रयाणामप्येषां सृष्ट्यादिक्रमयोगतः ।
भवेच्छ्रुतार्थस्थानमेव द्वादशोदितः ॥
स्वर्वावित्परमादित्यप्रकाशपुराणतः ।

T.A.V., I, p. 151

2. ताः स्ताः कतत्रः शक्तयः स्वातन्त्र्यात् प्रत्येकं त्रिधैव वर्तते ।
सृष्टौ स्थितौ संहारे च इति द्वादश भवन्ति ॥

T.S., pp. 28-29.

3. T.A.V., III, p. 134.

6-B. CONTROVERSY ABOUT THE PRECISE NUMBER OF ASPECTS INANĀKHYA-CAKRA

We have been consciously trying to avoid an important but controversial issue, how many aspects are there in Anākhyā Cakra - twelve or thirteen? The problem has proved an enigma with the different spokesmen of the system. It has, consequently, always remained a subject of heated criticism and riddled by the controversy that has been raging round it within the confines of the system. By the majority opinion, there are thirteen aspects or crests in Anākhyā-cycle.¹ This view, according to Maheśvarānanda, has full support of such celebrated texts as the Kramakeli², the Mahānayaprakāśa³ and the Stotrabhattachāraka.⁴ The thirteenth

1. तत्र च ताः शक्तयस्त्रयोदश । M.M.P., p.104

2. हीत क्रमकेलिस्तुतया ... त्रयोदशीभूतया... Ibid.

3. त्रयोदशैर्द्विषादकदेवीनां वमनप्राप्ततत्परम् ।
देवी त्रयोदशी वन्दे तादात्म्यप्रतिपद्ये ॥

Quoted, *ibid.* The verse is not traceable in the published edition of M.P.(T). It might be one of the concluding verses which are missing from the MS on which the published text is based. But the Maheśvarānanda's presentation of M.P.(T)'s stand is faithful, as is evident from the following verse which is available in the published text :

कालग्रासान्तमुदयाञ्चतुर्धा विहितो हि यः ।

तस्य विश्रान्तिरैकैव ततो देव्यस्त्रयोदश ॥

9.17-18.

Jayaratha cites these lines without revealing the source and has subjected them to a harsh criticism. cf. T.A.V., III, p.128 and onwards.

4. स्तारश्च सुष्टिकाल्यादिव्यपदेशेन स्तोत्रमृत्कारादौ उदघाटयन्त इति

त्रयोदशविधानोपनिषत् ।

M.M.P., p.105; cp.

स्तदर्थानुसारेण स्तोत्रमृत्कारके मया ।

M.P.(T).9.69

guardian deity is Bhasa herself which is stringed through all the twelve goddesses, the mystic symbols of their respective phenomena.¹ They number thirteen. Because, on the one hand, there are twelve individual senses which in the absence of any activity owing to utter want of objective world are condensed to sheer subjective existence, and consequently justify their subsistence like the inner bulbous root (antahkandavat) by containing the seeds of future multiform objectivity. And, on the other, there is their totality or epitome (Samasti) which is the Divinity par excellence.² The Cid-gagana-candrikā, too appears to have joined hands with the advocates of the thirteen Kālīs.³ The Thirteenth goddess is portrayed as being immanent in the twelvefold succession and yet transcending their order.

1. आख्यामासयोरत्र नोपदिष्टः पृथङ्मनूः इति स्थित्या सर्वानुस्यूता
मासामृगारिक्या त्रयोदशीभूतया परिस्पन्दतया अध्यवसीयन्ते ।

M.M.P., p.104

2. याः संप्रयः स्थापयिष्यः संहर्ष्यश्च तास्तादात्तिकावस्थायां संहर्षमात्रपारि-
शेष्ये पि उदमविष्यद्वेद्यैविश्यापेक्षाया किंचिदन्तः - कन्दवदवतिष्ठमाना
द्वादशैन्दयत्तमष्टयात्मना त्रयोदश संभवति ।

Ibid.

3. त्वष्टुरम्ब शिवबोधमास्वतः सृष्टितः प्रभृति या मरीचयः ।
द्वादशमपदत्रयोर्ध्वगास्तासु संहरसि त्रयोदशी ।

C.G.C.2.70

This view is further corroborated by a doubtful reference to Sukālī,¹ (Sādhukālī) which accounts for the addition of one aspect to the twelve kālīs recognised unanimously and whose inclusion has been strongly objected to by Jayaratha. However, the viewpoint has not died out even today. Scholars like M.M.Dr. Gopinath Kaviraj are not averse to such a view.² Moreover, the view seems to have been inspired by such agmic texts as the Sārdhaśatika³ and the Tantrārājabhattachāraka.⁴

Jayaratha, coming in the tradition of Abhinavagupta, rejects the above thesis with the solid conviction that twelve Kālīs alone form the subject matter of Anākhyā Cakra.

1. कालपावकमुखं शिवान्तर्कं विश्वमब्धिमतितोदबिन्दुवत् ।

पूर्णां वहति यत्र दीप्तिचिदधस्मरी त्वमिह साधुकाल्यसि C.G.C.2.51
The reference is said to be doubtful, because Agnihotra Sastri the commentator, takes it as a delineation of Kālānalarudrakālī. Whereas, Trivikrama Tirth, the editor of the other edition, indexes the verse as depicting Sukālī (cf.p.6, Skt.Int.). On our part, we do not attach much credence to the view of Sastri whose treatment of the Kālīs, though learned and brilliant as usual, is a bit off the track. The ground for our contention lies in his overfondness for giving as many interpretations to a verse as are even remotely possible. This habit carries him to the extreme of discovering even more than 14 kālīs (cf.C.G.C.,II,p.230), whereas, in fact, Kramastotra is said to have eulogized 12 or at most 13 Kālīs according to differing traditions.

2. तार्किक वादमय मे शक्तदष्टि ।

p.92.

3. चन्द्रकालीपदं चान्ते त्रयोदश उदाहृताः ।

Quoted, T.A.V., III, p.161.

4. त्रयोदशविधा काली विज्ञेया नामभेदतः ।

Quoted, ibid, p.189.

And the one, who is vehemently scrupulous about this point, cannot be dismissed from the fraternity of the Krama thinkers¹ for the simple fault of sticking to his conviction which to him is the only rational thesis.

The Āgamic authority, according to Jayaratha, is itself divided in its judgment and hence cannot be held to be absolutely binding. For example, the Krama Sādhāva holds the number of deities to be seventeen and yet another āgama posits twelve². In the face of such wide divergences, the āgamas fail to have a final word in the matter.

It is in the fitness of things to suggest that these scriptural texts did not build upon reason alone. If they did build it upon reason, they did it equally on mystical experience. That is perhaps the chief reason, why the need of self-realization never left their horizon. Most naturally, the scales on which they built might have been

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1. तदत्र क्रमन्यक्तमानकदयत्वविवक्षायामपि कथमेतद्विरुद्धमभिहितं दादशैवदेव्यः इति ? अत्रोच्यते ।

Quoted, T.A.V., III, p. 190.

2. प्रसूते या महाकाली अष्टका कालनाशिनी ।

सप्तादशी तु सा काली त्रिदिवसार्थकारिणी ॥ Quoted, Ibid, p. 190.

3. यत्सृष्टिस्थितिर्हाररक्तैश्च यममृत्युभिः ।

रुद्रमार्तण्डपरमादित्यकालाग्निरुद्रकैः ॥

पदैश्च समहाकालैः कालीशब्दान्तयोजितैः ।

महाभैरवचण्डोग्रघोरकालीपदं नयेत् ॥

Quoted, Ibid, p. 191. By excluding sukālī the āgama enumerates only twelve.

as comprehensive as could possibly be, yet they never precluded the needs of mystic experience which could have been different in varying contexts.

Now let us look to the ancients and tradition.

According to a substantial number of authors the Kramastotra is supposed to have advocated the adoration of thirteen deities. We have presently seen Mahēśvarānanda interpreting the Kramakeli of Abhinava as favouring his viewpoint. But Jayaratha once again refutes this contention with the same vehemence.¹ Abhinavagupta, according to Jayaratha, had inherited the tradition right from Govindaraja through Somānanda etc.,² and he never deviated from it for a second. Jayaratha, no doubt, concedes that Śivānanda, who was the first preceptor of the system and also the grand-teacher of Govindaraja etc., propounded thirteen Kālīs as is evident from his only two extant verses.³ At least here

1. स्वं क्रमकैलावपि स्तदगमीकारेण यदनेन ग्रन्थकृता व्याख्यातं तत्रापि अन्यथा न किञ्चित्प्रभाव्यम् ।

2. Ibid, pp. 192, 194.

T.A.V. III, p. 191.

3. कृतः श्रीमदवतारकनाथस्यापि अत्र त्रयोदशैव विविदिताः यः श्रीगोविन्दराजादीनामपि परमगुरुत्वेन स्थितः, यदाह

स्वं स्वरूपरूपं प्रसरस्थितिविलयभेदतस्त्रिविधम् ।

प्रत्येकमुदयस्य स्थितिलयविश्रमतश्चतुर्विधं तदपि ॥

इति वसुपंचकस्यैव विधाय सहस्ररूपमात्मीयम् ।

विश्वविवर्तावर्तप्रवर्तकं जयति ते रूपम् ॥

Jayaratha is not in a position to contradict it; but, on the testimony of a verse which has come down to Jayaratha through Govindarāja imbibing the view of 'Sivānanda',¹ it does not remove the possibility of his having expounded the other thesis as well. And to the doubt, that it would entail self-contradiction between the two distinct stands taken up by the same author, Jayaratha's reply is, that it is the nemesis of determinate thought-construction (Vikalpa) - which induces a sense of distinction in apprehending a thing even which is uniform and one. 'The head of Rahu' (Rāhoh 'Sirah) is an expression that takes into consideration such instances. So, the natural conclusion is that the whole galaxy of Krama savants, including the author of the Krama Stotra, has stood by the thesis of twelve stages.² Though, historically speaking, the Krama Stotra was amenable to both sorts of ~~various~~ interpretations, and it was thought expedient to go in for one which one's preceptor advised.³

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1. किं तु अथ द्वादशापि अभिप्रेता इत्यमिदम्: यदधिकारेण श्रीगोविन्दराजा-
दीनाभ्युपदेशः प्रवृत्तो योऽस्मत्पर्यन्तमपि प्राप्तः, यदाह
कालस्य कालिदैर्हं विभज्य मुनिपुंससंख्यया भिन्नम् ।
स्वस्मिन्निराजमानं तद्रूपं कुर्वती जयसि ॥

T.A.V., III, p. 198.

2. वस्तुतस्त्येतत् उभयत्रापि विकल्पस्य दौरात्म्यं यत् राहोः शिरः
इतिवदभिन्नमपि वस्तु मेदेनाभ्युपगृहीति, तस्मात् द्वादशधात्वमेवात्र
वक्तुमभिप्रेतं सिद्धपादानाम् इत्यवगन्तव्यम् ।

Ibid., p. 199.

3. Ibid, p. 203.

6-B(1). CORE OF THE PROBLEM WITH REFERENCE TO COGNITIVE
PROCESS EXAMINED

After attending to the problem from traditional point of view, Jayaratha has tried to examine at length the pros and cons of the same on a metaphysical plane. The point at issue is to find out, why at all there cannot be more aspects than twelve as admitted by Abhinava. Jayaratha, on the authority of his master, answers it by calling upon us to analyse the complex process of cognition. To him the concept of twelve-fold stages is integral to the cognitive process itself. To say that thought is inherently dynamic is to suggest that all the outer vibrations are contained within that dynamism. Perception is a process whereby the objects are manifested (*ābhāsas*) outside; but, this manifestation is really internal. It is a function that organises the different cognitions so that even in the world of external objects mutual connections obtain. The cognition is a relation that obtains between the subject and the object. The entire manifold variety belongs to either side; and, since both are organised by cognitive activity so as to give us a percept, the relation (*Pramāṇa*) becomes most important. It would be recalled that *Sāktopāya* has been described as '*Pramāṇopāya*', perhaps with a view to bringing out the importance it attaches to the relation, as bridging the unsurmountable gap between the two. In the system, subject is nothing but the I-experience, the self-consciousness,

which due to its integral freedom appears as means of knowledge in the form of twelve senses including Manas and intellect. Hence cognitive instrument is reckoned as the external manifestation of the subject, and the latter is said to be comprised in the former. What is generally known as cognitive instrument is but the 'knowing' itself that presupposes an objective framework of reference implying that the pramāṇa is an inclusive principle and comprehends the object within its strict confines.¹ In the esoteric terminology of the system, Fire (agni) represents subject because it guts up the fuel of duality, the Sun (Sūrya) means of knowledge because it reveals the object to the subject, and the moon (Soma) object because it depends upon the means of knowledge for its revelation.²

1. स च द्वादशधा तत्र सर्वमन्तर्मेवेतः ।

सूर्यं स्व हि सोमात्मा स च विश्वमयः स्थितः ॥

T.A., 4.123-4.

2. योयं वह्निः परं तत्त्वं प्रमातुरिदमेवतत् ।

सूर्यं प्रमाणमित्याहुः सोमं मेयं प्रवृत्ताते ।

अन्योन्यमवियुक्तौ तौ स्वतन्त्रावप्युभौ स्थितौ ॥

Quoted, T.A.V., III, p.126. It may be noted that the equation of emanation, sustenance and submergence with object, means of knowledge and subject respectively bears the brunt of same thesis. Because, an object cannot be said to have emanated until revealed; revelation is not possible unless the objective existence persists at the moment of grasp; and, the resulting knowledge would be meaningless, if the object does not figure in it, Cf.

त स्वामी सृष्टिस्थितिलयमयस्फुजितरुचां

प्रशक्ताग्नीनां युगपदुदयापायविमवाः ।

K.S.(A).10.

The modes or aspects of cognitive process amount to twelve, as has been often repeated, because of the fourfold operation of each of the three parts of the cognitive process.¹ The Krama scholars have gone farther by seeking enlargement of this principle. Since all these spheres of cognition and, for that matter, life belong to what we call historic reality through which the trans-historical reality seeks its expression, everything - the experience, the instrument of experience and the referent of experience - has to undergo this twelvefold process, i.e., to assume the twelvefold forms which, the Krama thinker feels, are devised to realise the highest objective conceivable. Hence, each sense is depicted having twelve forms.² The same is the case with the objective existence.³ By a further enlargement of the idea, on the basis of mutual ~~enlargement~~ pervasion of all the cognitive states by each other, it is held that each of the twelve stages contains

1. सऽ च मातरि विज्ञाने माने कणागोचरे ।

मेये क्तुर्विधं भाति रूपमाश्रित्य सर्वदा ॥

T.A., 4.125.

2. अत्र तात्पर्यः प्रोक्तमदोक्तमवतुष्टयम् ।

सैकत्र कस्तेन द्वादशात्मकतोदिता ॥

T.A. 4.145.

3. तन्मेयदशायामपि अस्या द्वादशात्मकत्वमेव ।

T.A.V., III, p.156.

twelvefold mode and accounts for the 144 deities.¹ The view has been expressed in technical context of Sañcāra-pūjā and gives a further fillip to the thesis of twelve Kālīs.²

To the opponent Jayaratha's explanation is beside the mark. Because, the exponents of the concept of thirteen aspects themselves offer the same reasons for explaining the twelvefold analytical activity of the Godhead.³ They differ from Jayaratha and Abhinava in including the Ultimate as the final constituent of the Anākhyā Cakra.⁴

The whole controversy boils down to this that Abhinava does not take into account the transcendental aspect along with immanent ones, whereas the opposing camp takes both the forms together.

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1. येनैकेकस्यामपि द्वादशात्मकत्वात् संचारक्रमपूजायां चतुश्चत्वारिंशदधिकं शतं पूज्यत्वेनोक्तम् ।

T.A.V., III, p.188.

2. अतस्त्वं च त्रयोदश रूपमभिधातुमवकाशेशोऽपि नास्ति इति युक्तमुक्तम् परमार्थतः सर्वत्र द्वादशात्मैव इति ।

Ibid.

3. Ibid, p.128.

4. Cf. Abhi., pp.522-25 for faithful reproduction of Jayaratha's full argumentation in English.

6-C. ANĀKHYĀ : THE PŪJANA KRAMA vs. SAMVIT-KRAMA

A few remarks, perhaps, may be relevant and revealing both in the context. To a student of the system, this divergence of views in regard to such an important aspect is not casual but flows from an altogether different source. In Anākhyā Cakra, in so far as these stages are modes of godly expression and at the same time represent different ladders of spiritual discipline each implying its own guardian deity and its esoteric significance, they have been numbered thirteen; and Anākhyā-cakra has been regarded as a pūjana-cakra, i.e., the cycle of worship.¹ These stages also mark out the gradual progress in the spiritual awakening of the mystic,² who was given too much to the

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1. तस्य विश्रान्तिरैव ततो देव्यस्त्रयोदश ।
 आख्यचक्राधान्यात्र पूजनीयतया स्थिताः ॥
 प्रत्यदाभूता सर्वस्याप्यथापि विविधमुखैः ।
 तथा पूजनसंक्रामैरुपायैरुपलदिता ॥
 आसां द्वादशदेवीनां स्वस्वपवित्प्रियावनिः ।
 त्रयोदशीति या देवी कथ्यते ह्युपचारतः ॥

M.P.(T)9.17-18

2. तत्तद्विकल्पसम्भूतवासनावेधसंदायात्र ।
 सर्वाकांक्षाविरहिता विश्रान्तिर्जायते परा ॥
 इत्थमुत्थानविषये भावानुभवभूमिषु ।
 प्रत्यदाः सर्वान्तुनां स्थितोऽसौ पूजनक्रमः ॥

Ibid., 9.66-67.

world before the sublimation of his attitude. But at the same time, inasmuch as these stages are the unravellings of the self-awareness and the model expressions of self-spontaneity constituting the fulcrum of all cognitive phenomena and psychological processes, they number twelve; and Anākhyā cakra is then ranked as Saṁviccakra i.e., the cycle of awareness.¹ It may be noted that our respective allegiance to five-fold and fourfold succession is also responsible for our agreeing to the notions of thirteen and twelve Kālīs respectively.

The gap between the Pūjana and Saṁvit Kramas has largely been responsible for want of agreement in regard to the exact order of their guardian deities. In the scriptural literature the order of worship (Pūjana Krama) has been stressed and, in order to maintain the secrecy of the order of awareness (Saṁvit-Krama), they have been dealt with only partially and summarily in a lopsided and scattered manner.²

1. सः परमात्मरूपः परामर्शश्च द्वादशधा विश्वरूपतयोत्प्रेक्षेदित्यर्थः ,
 अनेन कल्पितार्वाक्षादरानन्तर्येण अज्ञोद्देशोद्दिष्टः सविच्चक्रोदयो -
 पञ्चान्तः ।

T.A.V., III, p. 125.

2. किंतु आगमे सविक्त्रमगोपनार्थम्
 आलूनविशीर्णतयैवमभिधानम् यदेव वानुसृत्य महागुरुभिः
 पूजाक्रमः प्रकृतः ।

Ibid, p. 125.

But when the emphasis is reversed and Saṁvit-Krama becomes the centre of treatment, an attempt is made not to disclose its mystery. In fact, according to Jayaratha, Saṁvitkrama contains the true order of the deities.¹ It is the reason why Abhinava takes up Raktākālī after the Sṛṣṭikālī in his gloss, i.e. the Kramakelī, on the Kramastotra, even though as a matter of fact, the Kramastotra closely follows the scriptural line². Thus the exact order under the Pūjana-krama would be (i) Sṛṣṭikālī, (ii) Sthiti-kālī, (iii) Saṁhāra-kālī, (iv) Raktā-kālī, (v) Sva-(or su) Kālī, (vi) Yamakālī, (vii) Mr̥tyu-kālī, (viii) Rudra-kālī, (ix) Paramārka kālī, (x) Mārtanda-kālī, (xi) Kālāgni-rudra-kālī, (xii) Mahākālī, and (xiii) Mahābhairava-caṇḍograghorakālī.³

Similarly the following would be the order of deities under Saṁvit-Krama :-

(i) Sṛṣṭi-kālī, (ii) Raktā-kālī, (iii) Sthiti or Sthiti-Nāśa-Kālī, (iv) Yama-kālī, (v) Saṁhāra-kālī, (vi) Mr̥tyu-kālī, (vii) Rudra-kālī, (viii) Mārtanda-kālī, (ix) Paramārka-kālī, (x) Kālānalarudra-kālī, (xi) Mahākāla-kālī, and (xii) Mahābhairava-caṇḍograghora-kālī.

1. इह तु पूजाक्रमगोपनाय स्वशय्यैव स्थापनं, यदाधिकृत्य स
संवित्क्रमः परिनिष्ठितिमियाव ।

T.A.V., III, p.125

2. इहपुनः संवित्क्रमाभिप्रायेणैव मुक्तकण्ठमेवमभिधानम् ।

Ibid.

3. Ibid, p.161, 191 (Sukālī is to be excluded in case we want only twelve deities.

6-D. KĀLĪS, i.e., DIFFERENT LEVELS OF COGNITIVE EXPERIENCE
AND SPIRITUAL PROGRESSION

These states, or Kālikās in other word, may be studied and examined seariatim.

6-D(a) POWERS IN RELATION TO OBJECT OF KNOWLEDGE

The word Kālī, which qualifies all the four states in relation to the object beginning with the emergence of creative aspect, is traced to root kala - to throw out¹ (Kṣepa). The simple implication is that whatever the state, it has to be understood in some way or the other with reference to the external emanation. Kṣepa or the externality of emanation consists in the act of self-differentiation at source (स्वात्मनो भेदो दोषः) on the part of the undifferentiated reality. The following lines are addressed to the study of the process of Kṣepa as defined by the four stages of cosmic manifestation and ideation with reference to the object of knowledge.

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1. दोषार्थस्य क्लेशातिरोन्वथानुगमात् स्फुटम् ।
कालीशब्दश्चतसृणां देवीनां वाचकः स्थितः ॥

I. SRŚTI-KĀLĪ OR THE CREATIVE ASPECT IN RELATION TO THE
OBJECT : PRAMEYAGATA - SRŚTISVARŪPA OR SRŚTI-SRŚTI

Now, the phenomenon of creation with obvious reference to an object is the first instance in the series. Two equations, in this connection, stand out as significant, viz. :

- (i) Creation = conational aspect of the subject, and
- (ii) Creation = Object.

These two necessarily lead to the formulation of a third one, viz., (iii) Object = conational aspect or creative urge of the subject. The nature of subjecthood (i.e. transcendental or empirical) would depend upon the nature of the order of existence that is metaphysical or phenomenal (Śuddha or Aśuddha). So whatever the realm of existence, these four stages, in question, are essentially conational in character. It is ingrained in the basic structure of desire that it must refer to an object, even when the object is materially or physically absent. It, therefore, follows that for a desire to realise itself as desire an objective creation, though ideal, is a logical prerequisite. This will be clear that the variety of conations should account for the variety in objective world which subsequently attains a material shape. Although in conational sphere the object is not as yet alienated from the desiring agent, yet the very urge of creativity ideally differentiates the would-be object from

the self.¹ Hence the Kalana or dynamism, in the first instance, consists in internal consciousness of that 'as if -external' objectivity,² otherwise the object continues to be internal. In the typical diction of the system, Sṛṣṭi-stage in relation to Sṛṣṭi or Prameya is another name for withdrawing the will-to-withdraw with reference to the 'earlier withdrawal'.³ In ordinary language it means that the entire phenomena of creation, sustenance etc., form a continuity and, it is with reference to it that, an object is said to have emanated or disappeared. And, therefore, so long as the will-to-withdraw belonging to the preceding phenomenon of withdrawal is not frustrated,

1. यदि हि न स्यात् कुम्भकृतोऽष्टं करवाणि इति य उत्तरक्रियामपेक्ष्य
इच्छाशब्दवाच्यः परामर्शः , स्थाण्णिके स परामर्शे अनियन्त्रितः केव
ततः पटेच्छापि सा न कस्मात् इति तर्कयैव व्यवहाराः । अथ तत्रापि
न स्थाण्णिकः तदानीमेव निर्मितः सत् तथा जातः तर्हि तन्निर्माणं
विदात्मनि विवेक्षया नोपपन्नम् ।

Bhās.(V), Ip.238

2. ततश्च प्रागियं शुद्धा तथामासनोत्सुका ।

सृष्टिः क्लयते देवी, तन्नाम्नागम उच्यते ॥

T.A., 4.148

तत्र सोत्सुका - सिद्धायोगिनी सती, सृष्टिः क्लयते -

बहिरात्सृष्टिप्रायं भावजातं विमृशति ।

T.A.V, III, p.158

Op. सृष्टिकात्यसि यथा बहिः पदे दाप्तमम्ब जगदाशु गृह्यते ।

C.G.C., 442.

सर्वेव पूर्वम् अन्तरेव भावं क्लयति ।

T.S., p.29.

3. प्रथमभूतायां सृष्टौ तावत् पूर्वतरं संहारकाले स्थितायाः

सृष्टिर्वायाः संहारः ।

Bhās, II, p.239.